

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccelesiastical Affairs.

### DISESTABLISHMENT IN RURAL PARISHES.

THE *Guardian* of Wednesday last has an article, under the above heading, intended to dispose of the argument against the English Church Establishment, drawn from the social and moral condition of our agricultural population in rural parishes. The Special Supplement which we published on January 3, having furnished our readers, and the public generally, with copious and authentic evidence illustrative of this subject, our contemporary has sought to tone down, if not efface, any impression adverse to the State Church, which the copiousness and weight of such evidence seemed well calculated to make. For once, the spirit of the *Guardian* strikes us as subdued and apologetic, much more so than we remember having ever before remarked in his lucubrations upon the position, works, and success of the Church of England clergy—admitting the facts—which, indeed, if otherwise disposed, he could hardly dispute—he sees no force in them, so far as the argument for disestablishment is concerned. "They prove certainly that rural parishes have no immunity from the sin and misery of mankind;" "that there, as elsewhere, there are many scandals to be abated"—"many evils to be checked, much brutality to be corrected, much ignorance to be instructed." They simply show "that there are two sides to the picture—that while a good deal is done for them a good deal remains to be done—that, while in some villages and by some landowners, farmers and parsons, their welfare is cared for and promoted as it should be, there are others in which it is neglected." But our Supplement also shows that "the clergy are among the foremost in disclosing the evils of country life, and seeking remedies for them," for "a very large proportion of all the evidence offered was given by clergymen."

This is certainly a somewhat mild way of stating the general position. Assuredly, it does not go very far towards showing the special adaptedness of the Church Establishment machinery to meet the religious wants of our rural population. It does very little towards answering Mr. Miall's statement and question. "These rural parishes have been in the undisturbed spiritual occupation of the Church of England for generations past. Indeed, the clergy have all but undisputed reli-

gious sway in them. Ecclesiastically speaking, they can do pretty much as they like. Well, what on a large scale has been the result?" We have to do, be it borne in mind, with a national institution amply endowed for its work with national funds—not a new but an ancient institution—the one object of which has been to diffuse Christian light and love among all classes of the people, rich as well as poor, farmers as well as labourers, landlords as well as tenants, the educated as well as the ignorant. The blue-books from which we have quoted furnish us with a vivid but revolting picture of what has been the general outcome in country places of the incessant and, in countless villages, the uninterrupted and exclusive working of the Church Establishment system. It is no sufficient explanation of the state of things disclosed in the report which our Supplement impartially, but very inadequately, summarised, to tell us that scattered over the surface of the country "there are multitudes upon multitudes of poor people who have in them both 'sweetness and light.'" Of course there are, and equally of course, the clergy claim exclusive credit for the fact. But what are these multitudes in comparison with the whole body of the rural population? How comes it that in regard to the overwhelming majority, the Church has failed, not only to Christianise, but even to civilise, them. No doubt, the clergy have given valuable evidence when the State sought it at their hands. How is it that, with no greater number of exceptions than is necessary to prove the rule, the clergy did not voluntarily force the evidence of these evils upon the public mind? They might have made the whole country ring with their revelations and remonstrances. They have not done so. We are not aware that they have even attempted to do so. And yet one would have thought that it would have been impossible for them to preach and live God's truth, as might fairly have been expected of them, without having something better to show for it than the miserable result recorded in these Blue-books.

"But let it be granted," says the writer in the *Guardian*, "that country parishes are backward, vicious, and immoral. Let it be granted, also, that the clergy have shared the fate of most other persons who try to do good, and have not been as successful as could be wished in combating these evils. There is still a wide gap between Mr. Miall's premises and conclusion. . . . His argument is simply—country parishes are in a wretched state, therefore abolish the Establishment. But he omits to tell us how 'any single village would be the better for having no church and no parson.'" So, in the opinion of the *Guardian* to abolish the Establishment is equivalent to having neither church nor parson. That is to say, take away the public endowment and you take away the only foundation on which public worship and religious teaching in our villages will be maintained. What a confession! The Church—which number among its bishops and clergy so many good self-denying and Apostolical men—which counts among its members all the nobility, a large portion of the gentry, and by far the majority of families in affluent circumstances, to say nothing of the "multitudes upon multitudes," to borrow Sir Roundell Palmer's convenient phrase, of earnestly spiritual men and women—would calmly look on, and witness the relapse into barbarism of village after village, without

making an effort to prevent them, simply because the national provision for religious instruction and worship had been withdrawn. Is it not perfectly marvellous that educated Christians should thus calumniate the subjective religion and spiritual activity of their own Church? Why what, after all, is the worth of an Establishment if it has not succeeded in exciting in its members an interest in maintaining the means of grace?

Did the writer in the *Guardian* never consider the case of Wales? There, at any rate, the Church parson exerts no very transforming or vitalising influence upon his parishioners. In a large number of parishes both church and parson may be described as nonentities in regard to the religious life of the people. Nevertheless, religious work is being done, and done more efficiently, in the Principality, than in any other part of the United Kingdom. Compare the criminal statistics of Wales with those of Norfolk, or of Lincolnshire, for example, in which counties parsons abound, and with which does the advantage lie? Compare them again in the amount and evidence of their religious life, respectively, and what materials will you find able to bear out the monstrous pretensions of the State-Church clergy? The truth is, we disbelieve in the virtue of monopolies, and none the less so when they are ecclesiastical and clerical. This, however, is a branch of the subject which we cannot deal with just now. We shall hope to discuss it, and in strict relation to the facts set forth in our New Year's Supplement, at a future, but, we hope, an early opportunity.

### THE BRITISH QUARTERLY ON THE EDUCATION ACT.

WHERE are the "moderate Dissenters" to whom State-Churchmen make invidious reference, when combating the views of Dissenters who are ticketed as "extreme"? There are, no doubt, some individuals of the class which the phrase is intended to designate, but their views find no expression in the voices of either Dissenting organs or Dissenting organisations. These are all on the "extreme" side; so that, applying the tests ordinarily applicable in such cases, it may be contended that the "moderates," as a party entitled to influence the decisions of Parliament, exist only in the imagination of hard-pressed disputants.

Here, for instance, is that ably-conducted journal, the *British Quarterly Review*—the editors of which are known for their judicial calmness, rather than for rabid partisanship—as decided in its condemnation of the working of the Education Act, as one of the daily or weekly Nonconformist journals which have for months past been exposing the mischievous features of Mr. Forster's measure. It does, indeed, accord to it dubious praise, by asserting that the Act has "laid the foundations of a national system of education, although but partially"—has broken the spell of exclusive denominational education—has called school boards into existence, though timidly and under discouraging conditions—has wrung from Churchmen the concession of a conscience clause, "although its practical value may be limited through insincere administration," and has abolished denominational inspection. But the Act, it is declared, has, "in some very important respects," failed. It has failed in that so few boards yet exist, or are likely to exist. It has failed in that it has given to denominational schools "a fresh stimulus, and to sectarian feeling an intensity and bitterness which have painfully aggravated the religious rivalries and animosities which it was the first and imperative condition of a National Education Act



to diminish and soothe." "Clearly," the article continues:—

Some modification of the Act in the directions we have indicated, as soon as Parliament meets, is imperative. As it is, it cannot be worked. It has failed in the fundamental condition of practicableness. Instead of conciliating sectarian rivalries, it has intensified them. It is bootless to examine now the reasonableness or unreasonableness of the objections to it which are felt. They exist, and they are insuperable.

It is admitted that from the existence of sectarian strife, the practical difficulties of any educational measure are necessarily great. "They are the necessary perils and conditions of a Church Establishment from which half the nation dissents." Perhaps it was not possible to please Episcopalians, Nonconformists, and Romanists alike.

But Mr. Forster has been unfortunate enough to produce among Nonconformists the almost universal conviction that his latent desire was to propitiate the sectarian feeling of the Established Church at their expense. Having been a Nonconformist himself, an unusual degree of confidence that the interests of religious liberty were safe in his hands was placed in him. He used that confidence so far as it served his immediate purposes; but the partial operation of his Act, which either was, or ought to have been, well known to him, and the unmistakable animus subsequently evinced in his correspondence with school boards, have led Nonconformists to think that he abused it. He did not "canter over the religious difficulty," even in the passing of his Act; he will find the after penalty severe. Such things are never forgiven in a statesman in whom confidence has been placed. Victories such as his are fatal.

This severe sentence is based upon the unquestioned facts of the case—facts which cannot be explained away by any reference to the difficulties with which the Minister had to contend. His first object should have been to diminish the religious difficulty, that he might ultimately subdue it. But he aggravated it, "by the increase of the denominational grant, by the incitement to build denominational schools during his six months of grace, and by throwing into every school board the bone of religious contention."

While on the one hand denominational feeling has prompted most that has been done for primary education, on the other it has been the great hindrance in the way of any complete and equitable system of national education. Surely it is a miserable condition of things when even educational progress is determined by sectarian rivalries. What, then, has Mr. Forster's Act done to mitigate and remove the evils of sectarianism? Has it not irritated sectarian feeling into a blind passion, and provoked denominational rivalry into a spasmodic and feverish action? Has it not, during the sixteen months during which it has been law, very largely undone the healing work of the last few years?

Another proof is furnished by the various efforts and devices on the part of the clergy to avoid the creation of school boards, and the openly avowed determination of many of them to maintain Church schools for Church purposes. Zeal for education may slay its thousands, but zeal for the Church slays its tens of thousands. It can hardly be imputed to us as sectarian prejudice, if we say that these things are wholly on the side of the Establishment, and are unknown among Nonconformists. The great strife of the latter has been to counteract the denominational manœuvring of the former, and their uniform advocacy has been for the creation of school boards.

The three provisions which have given this fresh stimulus to sectarian rivalry are stated to be, the increase of 50 per cent. in the grant to denominational schools, the time allowed for fresh building grants, and the 25th clause, permitting the payment of fees out of rates to denominational schools. The plea urged in defence of these mistakes, viz., the refusal of Roman Catholics to send their children to board schools, is but the old principle of Establishments, and involves what no Roman Catholic Government in the world would concede, and this "morbid deference to every demand of the Roman Catholic Church, and this special disregard of the Nonconformist conscience," is "enough to involve reasonable suspicion." Of the fee question it is said, with equal force:—

Whatever the necessity or equity of the theoretic principle upon which these provisions are made, the practical result is clearly a violation of religious equity, a stultifying of the avowed purpose of the Act, and we believe a contravention of the wishes and intentions of the English people. We do not believe that the latter ever dreamed that denominational schools, their elements of sectarian teaching included, should be thus entirely supported by public money. This was surely not the utilising of denominational schools that the Legislature and the nation intended. That as a practical statesman Mr. Forster was under the necessity of utilising them, that he could not either confiscate or ignore them, is on all hands admitted; but this does not imply that he was under any obligation to endow them, so as to put them on a parity with the board schools to be created. Just as equitably might the old stage-coaches have claimed subsidies to enable them to compete with railroads. Whether denominational schools could hold their own or not was no concern of the Government. If not, then the admitted evil of denominational primary education would be abated by the natural operation of sound principles. The only justification of the Government in dealing with them at all was, first, that until the recent Act all the primary education that the country possessed was supplied by them, and next that they had taken such large possession of the country. Clearly the Education Act, in its present operation, is a violation of the principles of religious equality, for which

throughout their history Nonconformists have been contending, and is at variance with the determination to keep separate and distinct the provinces of secular and of religious teaching, which both in Parliament and in his Blackheath speech Mr. Gladstone so distinctly and emphatically avowed.

It is, however, to those portions of this timely article which deal with the solution of the religious difficulty that the reader will turn with the greatest interest. The writer admits that, at the time the Act was passed, "the general sense of Parliament and of the country demanded that the religious element should not be excluded from the primary schools" to be brought into existence by it; but, he proceeds to say:—

We believe that since the passing of the Act, and induced by the controversies and conflicts to which it has given rise, a great change has taken place in popular feeling, and that thousands who then contended hopefully for a religious element in education, have reluctantly come to the conclusion that a purely secular education is the only practicable and equitable condition of primary education in rate-supported schools. The practical moderation and good sense to which some of us fondly trusted has failed us, and the provisions of the Act, which left certain things optional, and which only a scrupulous honour could have settled satisfactorily, have given occasion for an outbreak of sectarianism and a scramble of selfishness which is as melancholy as it is disappointing; the very virulence of which, however, is likely, as heretofore, to defeat itself, by making secular education imperative.

The position of Nonconformists in determining to abjure Government aid to education, is described as a mistaken but a noble one; and now having resolved to co-operate with the Committee of Council, on the understanding that it will require no religious teaching, "they have been disappointed, and, as many of them think, deceived in the confidence which they have placed in Mr. Forster and the Government."

And now, they have adopted, many of them sorrowfully, what appears to be the true and only possible solution of the problem—they demand a purely secular education in all State schools, and trust to Sunday-schools and other religious agencies for religious teaching. The history of their progress to this conclusion is analogous to that of all Nonconformist principles; practical grievances and successive experiments in seeking relief for them have uniformly conducted them, sooner or later, to the adoption of the general principle, that the severance of all religious interests from State control or interference must be decisive and entire. And undoubtedly if, as experience seems to prove, religious teaching in primary schools cannot be secured without sectarian proselytism, this is the position upon which Nonconformists must henceforth take their unyielding stand. Reason and equity are with them, and thus fighting they have never failed to conquer yet, nor will they fall in whatever remaining conflicts may be necessary to destroy every vestige of State-Church ascendancy or sectarian preference.

The *British Quarterly* thinks it "only just to state that a large section of Nonconformists never accepted this extreme position of the voluntary educationalists," and refers to two articles which appeared in its pages in 1846, in which the writer, Dr. Vaughan, hoped for a national system permitting general religious training, "which the vigilant spirit of religious freedom might be strong enough to restrain within unsectarian limits," and also contemplated "the establishment of a class of purely secular schools by the Government, as in every way desirable."

Expressing the opinion that the conscience clause is "virtually a dead letter," and that "Nonconformists have no confidence that honourable fidelity will be shown by the clergy" to its spirit, the writer asks:—

Is it possible to make it effectual, and, if not automatic, yet so easily and surely operative that it would prevent abuses and inspire confidence? If, as taught by bitter experience, many Nonconformists think, this is not possible, then the only alternative is secular education. We do not fear the nation being left to irreligion by the abolition of establishments—why should we fear the children being uncared for religiously if primary day schools were all secular?

This closing inquiry contains the pith of the whole matter, and we hope that it will be pressed with the utmost force on those members of the Manchester Conference who may hesitate to accept the conclusion, that the idea of religiously educating the poor of the country in elementary day-schools, maintained at the public expense, must be definitely abandoned. To such, and, indeed, to all who may attend that important gathering, we commend for careful perusal the contents of the entire article to which we have gladly called attention.

#### ECCLESIASTICAL NOTES.

THE Bishop of Ely has a strange way of promoting ecclesiastical union. In a New Year's letter to his diocese, the bishop strongly insists, we are informed, upon the need of more intimate religious communion. We should expect, that, following upon such a sentiment, there would be some strong recommendations regarding the cultivation of a more intimate intercourse with Dissenters: of doing justice to them with regard to all their claims:

and especially of removing that great stumbling block to Christian union, the present connection between Church and State. Instead of this, the bishop's letter concludes with a recommendation to fight Dissenters all round. He counsels, for instance, a resistance to their demand for an alteration of the Education Act; and the formation in every part of the diocese of Church Defence Associations, in order to meet the efforts of those who, he charitably says, would destroy what they have failed to understand. What becomes, in the face of these recommendations, of the sentiment respecting Christian unity, is not difficult to see; nor is it difficult to understand the meaning of Christian unity, in the mind of the bishop. It means the dominance of the Church, and that everybody should submit to her claims. Give up everything, and surrender all your rights to her, and she will allow of peace and unity. This has been the language of the bishops of the Church from time immemorial, and will continue to be their language, until we have taught them a better way.

Lord Eliot has delivered an outspoken speech on the presence of the bishops in the House of Lords. He said that he considered it tended "to secularise the bishops themselves, while it conveyed to the public a belief that Parliament governed the beliefs of the clergy, and provided also for their payment." It was certain, he added, that in many cases the bishops voted upon principles of expediency or partisanship, and that their very office was often bestowed upon them as a reward for political stumping in favour of the Government. Things like this have been said before; but it is deemed monstrous that a Churchman and a member of the English Church Union should say them. Accordingly, Lord Eliot is denounced, in the *Church Herald* of last week, as a "titled magnate" and "an aristocratic Liberal, whom Mr. Gladstone, some short time since, pitchforked into the House of Lords." When will Churchmen cease this style of writing? We are accustomed to see Dissenters abused and railed at; but any of their own party who presumes to differ from them receives the same sort of intolerant denunciation.

Mr. Ryle, whose zeal for Church reform no one can question, has hit upon rather a curious expedient for furthering his views. He is agitating in favour of a memorial to the Upper House of Convocation, in which attention is drawn to the requirements of country parishes, and suggestions are made for the subdivision and condensation of the public services of the Church. Just, therefore, as a new Lectionary has been settled, and a new Prayer-book printed, Mr. Ryle agitates for a newer Lectionary and a newer Prayer-book. This is not curious. What is curious, is the fact that any memorial upon the subject should be sent to Convocation. What can Convocation do? What is the use of that body adopting any scheme upon Church reform? It has no legislative power, and it has no moral influence. If it were to do all that Mr. Ryle asks it to do, it would end in nothing. And besides, the Legislature has a happy or unhappy faculty of always doing just what Convocation does not want it to do. If Convocation petitions it upon any subject, the petition is flouted; if Convocation resolves against a bill, that bill is sure to be passed. If Mr. Ryle wants thorough Church reform, he should get Convocation to pass a series of elaborate resolutions denouncing reform of every kind. Then, perhaps, the House of Commons might be successfully moved to give Mr. Ryle what he wants.

At the time when Mr. Ryle is working for Church reform with one hand, he is working for Church defence with the other. He has just written a tract anent Disestablishment, entitled, "What good will it do?" Most of the argument is of the old sort, but somewhat freshly put. Thus the author inquires, first of all, What good will disestablishment do to Dissenters? and of course answers without the slightest hesitation, No good at all. For instance, he says, it would not destroy the Church, and that we should find that the old Church, when disestablished, was not dead, but alive. Neither would it ruin the Church financially, nor affect its influence in the great towns, nor give more liberty to Dissenters, nor make the bulk of Englishmen forsake it. This style of argument may be pertinent to something in Mr. Ryle's head, but it is pertinent to nothing out of it. The disestablishment movement was undertaken without the smallest reference to the ultimate good that might accrue from it to Dissent. Who amongst us has ever said that it will do good to Dissenters? What is sought is not sectarian aggrandisement, but righteous legislation for its own sake, and for the good to the nation that must always follow a righteous act.



An odd reference occurs, at the close of this tract, to the late illness of the Prince of Wales, between which and Mr. Ryle's view of disestablishment there is assumed to be an intimate connection. The argument is that prayer was offered for the recovery of the Prince: that the Prince recovered: and that, therefore, no English Parliament ought ever to be so misguided as to vote for the disestablishment of the Church of England. Is it not, however, rather remarkable that during the ten painful days of suspense, as Mr. Ryle terms them, the Church of England, as such, offered no prayers at all? However, we frankly confess our inability to see any connection whatever between the Prince's illness and the disestablishment question.

Dean Stanley has been trying to cement together a connection between the Churches of England and Scotland. He has been delivering a course of lectures in Edinburgh upon Scottish Church History, in which the Northern Establishment is lauded to the skies, and English Dissent once more denounced. Amongst other things, the Dean remarked that the great peculiarity of Dissent in Scotland had been that it was not properly Dissent at all, but had earnestly repudiated the name. English Nonconformists, said the Dean, in their ignorance prided themselves upon their Nonconformity; the Scotch Nonconformists prided themselves on their Churchmanship. It is always the same—we are always "ignorant." Decanal scorn always culminates in that word.

We print in another column some information respecting the recent language used by Dr. Massingham. The Cottenham quotation is now pretty fully explained; but although the words referred to were used ten years before the Liberation Society was established, we suppose they will still be charged to the leaders of the Liberation movement.

#### THE NONCONFORMIST CONFERENCE.

We understand that appointments to the Conference to be held at Manchester on Wednesday and Thursday in next week still continue to come in—as many as fifty new delegates having been notified since our last announcement. In addition to the demonstration in the Free Trade Hall next Tuesday, when Mr. Richard, M.P., will take the chair, there is to be a supplementary meeting in the Friends' Meeting House, over which Henry Lee, Esq., J.P., will preside.

#### CONGREGATIONAL STATISTICS.

The "Congregational Year-book" and "Baptist Handbook" have duly appeared with the beginning of a New Year, and we proceed briefly to indicate a few of the facts contained in them. In each case the statistics are somewhat imperfect, but in the case of the Independents—must the designation be now regarded as obsolete?—the deficiency will, we suppose, be made good when the information supplied in response to the request of the Secretary of the Congregational Union has been put into shape.

It is estimated that there are in England and Wales 2,740 Congregational churches, exclusive of branch churches—105 in Scotland, 27 in Ireland, and 17 in the British Isles—making a total for the United Kingdom of 2,889 churches, exclusive of about 3,000 home missions and out-stations and schools, rooms, and cottages in which Divine service is held. In the London district the number of Congregational churches is 228. The churches in Canada and British North America number 105; in Australia and New Zealand, 177; in South Africa and Demerara, 12; and mission churches about 300.

The number of Congregational ministers and missionaries in England is 1,989; in Wales, 400; in Scotland, 114; in Ireland, 24; on the continent, 7; in the colonies, 245; in foreign countries, 156; natives pastors in heathen lands, 109. The total number amounts to 3,044. Those who have pastoral charges in England are, in all, 1,513, and those without, 476. Altogether those who have charges in different parts of the world are 2,450, and those without, 594. In England there are 8 Congregational colleges; in Wales, 3; in Scotland, 1; and in the colonies, 3. There are, besides, in England, 4 institutes; and in foreign countries, 10. The students at present in the English colleges number 213; in the Welsh, 59; in the Scotch, 14; and in the colonial, 29—making a total of 315. In the various institutes there are 242.

As to the actual increase of the Congregational body during the year, it is not easy to form any very definite conclusion, beyond the fact that in 1871 39 new chapels were opened in England, 13 in

Wales, and 1 in Ireland—total, 53. But 22 places of worship were enlarged, and the foundations laid of 18 new chapels. This does not strike us as being a very rapid rate of progress. Perhaps there may be some omissions in the lists contained in the "Year-book."

Of Congregational chapels certified for worship to the Registrar-General in England and Wales, there were, up to the 1st of December last, 2,343. Of Nonconformist chapels of all denominations, thus certified, there were 18,502. Of the number of Congregational chapels above mentioned, only 1,856 were registered for marriages; and of Nonconformist chapels of all kinds, 6,629. From a table of statistics it appears that as many churches have been formed during the last ten years as in fifty years of the seventeenth and eighteenth centuries. In the decade of 1860—1869, 238 new churches were founded. County associations are a great source of strength and union among the Congregational body. Last year there were in England, 42; in Wales, 16; in Scotland, 8; in Ireland, 1; and the colonies, 8—making in all 75. By these associations, so far as England alone is concerned, there was raised last year for missionary purposes abroad amounting to 18,131*l.*, and for home missions 5,036*l.*

We now turn to the Baptist denomination as illustrated by their "Handbook." Last year there were 1,940 churches in England, with 2,346 chapels, 178,183 members, and 556,074 Sunday-school scholars. In Wales, 519 churches, with 550 chapels, 54,905 members, and 52,688 Sunday-school children. In Scotland 108 churches, 112 chapels, 8,873 church-members, 5,283 children in Sunday-schools. In Ireland, 37 churches, 38 chapels, 1,434 members, 1,035 Sunday-schoolers, there being twenty-two counties in which there is no Baptist church. This gives a total in Great Britain and Ireland of 2,602 churches, 3,044 chapels, 243,395 members, 315,080 Sunday-school scholars. Ministers: England and Wales, 2,021; Scotland, 60; Ireland, 27; total, 2,108, of whom 418 are without a charge.

It will be seen that the Baptists are able to give fuller statistics than the Independents. The increase in the number of their members in the United Kingdom is set down at 9,720. During the past year 39 new churches have been formed; 51 new chapels have been built at a cost of 101,470*l.*; 42 enlarged or improved; and 26 have got rid of or greatly diminished their debts. On the whole, says the editor, there is very considerable increase in the active labours of the several associations, and it is delightful to notice the earnest spirit in which nearly all of them are addressing themselves to the work which the Master has devolved upon His followers of "preaching the Gospel to every creature."

Statistics, though somewhat incomplete, are given of the strength and progress of the denomination in other parts of the world. In Denmark the Baptists have 18 churches and 1,872 members; in Germany, about 72; in France, 12 churches; in Holland, 6 stations; in Italy, 8 churches; in Poland, 45 stations; and in Russia, 43 stations and 1,186 members. In Spain there is only an agent at Madrid. In Sweden and Norway the denomination has made great progress, and has a large number of associations, and 217 churches, 56 chapels, and 319 Sunday-schools. In India there are 115 stations, 39 missionaries, and 3,095 members; in Ceylon, 74 stations, 3 missionaries, and 655 members; in China, 3 stations, 2 missionaries, and 41 members. The Baptists are strong in Jamaica, having 94 churches, 36 pastors, and 20,599 members, besides 121 day-schools. In Ontario and Quebec there are 280 churches, and 14,952 members; in the other provinces of the Canadian Dominion there are 311 churches and 28,316 members.

The Baptist body flourishes with unprecedented success in the United States—forming an aggregate of 17,745 churches, 10,818 ministers, and a total of about a million and a half of members, together with 5,251 Sunday-schools and 477,644 scholars.

We may remark that the "Congregational Year-book" is largely increased in bulk and slightly in price, being 2*s.* instead of 1*s.* 6*d.*, and is still a marvel of cheapness. We cannot even indicate the mass of information it contains. The two most conspicuous engravings are the proposed College for Ministers' Daughters at Gravesend, and the Congregational Memorial Hall which will shortly be erected in Farringdon-street; both of them will be elaborate structures. The designs of other new Congregational chapels seem to indicate a considerable improvement in architectural elegance, though there is room for more. The volume is carefully edited, as usual, by the Rev. Robert Ashton.

The "Baptist Handbook," edited by the Rev. J. H. Millard, though smaller in size, is brimfull of useful information of much the same description. Both the one and other are, however, capable of improvement, especially in respect to more complete summaries of the statistics scattered about.

#### THE RURAL PARISHES AND THE ESTABLISHMENT.

(From the *Freeman*.)

If the Conservative leader has looked at the supplement issued by the *Nonconformist* of last week, his faith in Sir Roundell Palmer's picture must have received a shock; for he would there find a careful epitome of the Blue-books, demonstrating that Mr. Miall was fully justified in going

to those arguments in support of his argument, and that in the use which he made of them he erred rather on the side of mildness than of exaggeration. The epitome will astonish nobody who has a personal knowledge of the rural life of England, though it must give deep pain to the heart of every man who loves his country. It proves—and that on the authority of commissioners and witnesses who were not influenced by any bias either in favour of or in hostility to the Established Church—that the villages inhabited by the class which Sir Roundell Palmer so greatly admires, instead of being the abodes of "sweetness and light," as he maintained they were, are full of misery and sin—that many of their inhabitants are sunk to the lowest depths of physical wretchedness and moral degradation. Where Sir Roundell found only virtue, and felicity, there is gross ignorance, superstition, squalor, and a low sensuality developing itself in forms which cannot be named; and if the Establishment has to vindicate her right to continued existence by what she has done for the rural poor, then unquestionably she stands condemned, and must forfeit those endowments which have been productive of so little good.

But the information given in the useful supplement published by our contemporary contains only a part of the case against the Establishment; and we believe that a fuller investigation, and the use of the other available sources of knowledge, must inevitably tend to deepen the condemnation of that Church which for generations past has had all but undisputed sway in the agricultural districts of the land. Further inquiry, for example, will bring out the fact that not merely the poor of our country villages, but even those who stand to them in the relation of employers, are also sunk in ignorance and sensuality to an extent which often makes the many-acred agriculturalist—who may be materially a prosperous man, a favourite of the squire, on terms of intimacy with the parson, one of the parish overseers, or perhaps even a churchwarden—contrast most unfavourably, both in respect to intelligence and morality, with the artisan of the town. There can be no doubt that when Mr. Tennyson drew his portraits of the "Northern Farmer," he presented, whether consciously or not, a solemn indictment against the Church of England. A discerning critic well said that he found the first of the two poems of the Laureate a spring not of laughter but of tears.

"Look on it," said Mr. J. M. Ludlow, "and you will see what Christianity, civilisation, and Protestantism combined have done for the English agriculturalist, up to well into the nineteenth century after Christ—the fourth from Gutenberg, from Luther. A creature whose last thought on his death-bed is of his ale, of which he has had his pint every night, his quart every market night; whose last feeling towards God is one of rebellion against Him for taking away the wrong man, and at the wrong time; whose only notion of the clergyman is that of a man who reads one perfectly incomprehensible sermon a week, and comes to visit the sick when he wants his tithe from them; whose only ideas of his rights as a freeborn Englishman is that of 'roasting w' squoire on 'Choorch an' Stiet,' and never voting down church-rates; whose highest view of morality consists in maintaining his bastards; a believer in 'boggles,' i.e., ghosts; a disbeliever in the steam-engine; a many-acred dunkey, content to find his own supreme honour in the smiles of 'quolity' as they see him passing by; 'muddled' only by the thought of whom his absent squire after his death will choose to toss to, as a bone to one among a host of hungry curs, that land on which he has spent his life."

The portrait sketched by the Laureate, and thus interpreted by Mr. Ludlow, was no doubt intended to represent the farmer of the old school; but we wish we could believe that his successor of the present day was in any sense substantially an improvement on the poor clod of the Lincolnshire fens, whose last request was for his customary jug of "yaale," whose last thought was not of the new world which he was about to enter, but of who would succeed him in the "squoire's" favour and the cultivation of the land which he was about to leave, so sorely against his will. There is, we know, a superficial difference between the farmer of the new style and his predecessor which might mislead the superficial observer; but we question whether the change is one that can be said to redound very much to the credit of the Establishment.

Before the investigation suggested by Sir Roundell Palmer's speech can be said to be complete, it will also be necessary to place before the country the statistics which relate to the efforts made in the rural districts by the Free Churches of the land; and we have every confidence that these will tend most powerfully to strengthen the argument of Mr. Miall when he next introduces his resolution to the House. They will show that in the country towns and villages almost every educational agency, from the Sunday-school to the popular lecture and book-club or library, has been originated by the despised Nonconformist element in the population, very frequently in the teeth of the parson and the squire; and that if such institutions have now, in some places, come to receive the sanction of those who are connected with the Establishment, this happy change has been wrought by the necessity which Dissenting effort imposed upon the unwilling clergy of the State Church. These facts were, we remember, powerfully stated by Mr. Isaac Taylor in one of his early essays; and it will be easy to accumulate evidence of a most convincing character to show that, bad as is the moral condition of the rural districts at this hour, it would indeed have been infinitely worse but for the efforts of those faithful men outside of the Establishment who contended, against fearful odds, for the cause of truth and righteousness, and who have been as lamps in the midst of the darkness.



Some other Church papers besides the *Guardian* comment on our recent Supplement. The *Church Times* (Ritualist) says that the official report only applies to part of the agricultural population; and observes that, after all improvements, the condition of the poor in towns is not better than it is in the country; and that the reports teem with proofs of the zeal, energy, and success with which, on the whole, the clergy are labouring to provide a remedy. Lastly, the *Nonconformist* has deliberately abstained from saying a word about Wales, where it is its constant boast that voluntarism perfectly supplies all the religious wants of the people.

Under the heading, "Preparation for the Fight," the *Church Herald* indulges, as is its wont, in coarse denunciation. Our extracts are styled, "artfully assorted garbage"—though they mainly consist of clerical evidence. Mr. Miall "has collected, and now sends forth to the country, the tissue of manufactured reproachings and revilings of the rural poor which have on certain occasions been presented to Parliament for some political or party purpose, and, it might also be, in order to show that the hired authors of them had done something in return for the public money which was expended upon their labours." And then, says this scurrilous Ritualist paper, "bad as a rural district, here and there, may probably be in its degeneracy, under the Liberalism of the age, how infinitely worse would it not assuredly be, but for such influences of the Church as she is able to exert?" Finally the *Church Herald* says:—

Our object in thus noticing this obvious preparation for a renewal of the fight in Parliament is to show the necessity there is for all faithful English Churchmen to be on the alert, to do their utmost in aiding to defeat the vile machinations of their Church's assailants at this critical moment—critical because of the present circumstances of the Church herself; but doubly so, from the circumstance of there being a party in power which is in political alliance with those assailants, and which would be quite ready to help them to effect their disreputable object at any moment it was thought desirable to do so, for its own selfish interests.

#### DISESTABLISHMENT IN PROSPECT.

(From the *Record*.)

A sermon recently preached in St. Patrick's Cathedral, Dublin, by the excellent Bishop of Tuam, and published by Messrs. Hodges, Foster, and Co., of Grafton-street, recalls very suitably at the present season the case and claims of the Church of Ireland to the thoughts of English Churchmen. The sermon is headed with the title "Unity and Revision," and is occupied mainly with these two subjects. The object of the right reverend prelate is to show that the revision of the Liturgy does not involve any breach of unity on either of its two sides. If his counsels be thought to verge somewhat towards timidity, and to indicate that the revision now in progress will not be very thorough, the indisputable difficulties of the position ought to be borne in mind, and to be treated with great tenderness. We of the Church of England are not yet out loose from our ecclesiastical moorings, and left to make good our own course amid the contending currents and violent eddies of party or doctrinal strife. We feel them powerfully enough it is true, but our anchor still holds firm in the protection of the law, and very gently should we judge those who, cruelly deprived of this help, are struggling amid the full force of the tide.

How long we shall maintain our own position is another and a very anxious question. The Bishop of Tuam expresses his belief that disestablishment is not far distant from the Church of England. There is too much ground for the opinion; and yet perhaps it is natural that his own position and experience should aggravate the natural misgiving, and make the calamity appear at once more certain and more near than it is. But on one point, at all events, we may accept him as an impartial witness. It has frequently been pressed on the attention of Evangelical Churchmen, and we confess that we think it has been pressed neither too frequently nor too urgently, that disestablishment will be the sure precursor of division. We have often expressed the conviction that such a result is ultimately inevitable, and so thinks Bishop Lord Plunket. He foresees the time when there will be two Churches of England, and two Prayer-books. If we differ with him here it is only because we do not see how the process of disintegration can end with two. The Evangelical Church of the future would probably adopt, as the bishop anticipates, a revision of the Liturgy. It is equally probable that the High Church section would maintain the Prayer-book as it is. But is it likely that the sacerdotal party, with their avowed longings after Romish ritual, would be content with the existing Prayer-book? We think not, and thus we should have three Prayer-books in the future, if not four, for men like the Dean of Westminster would be as anxious perhaps to modify in the direction of laxity as sacerdotalists in the direction of Romish dogmatic superstition. A sad picture of confusion thus arises to the mind. But we recur to the Bishop of Tuam's supposition of two Prayer-books in the Church of England of the future. In view of this contingency he justly argues that the revised Liturgy of the Church of Ireland will constitute a most valuable precedent. For should it be a really satisfactory work, it would naturally be adopted by the future Evangelical Church of England, and thus this Church and the Church of Ireland would

at once become identified. We are led in this manner to see among the possibilities of the future new groupings of Churches together in which doctrinal sympathy and not uniformity of external form will constitute the vital principle. The same vision evidently presents itself to the bishop's eyes, and that on a wide and comprehensive scale. He foresees the time when the Churches of different lands will draw together, and there will meet "representatives of many Churches—of the English Church, of the American Church, of the Colonial Churches, of the Scottish Episcopal Church, and of our own Church, for the purpose of seeing how far a more general unity be possible." We are disposed to modify somewhat this expectation. There are many who suppose that God in His mysterious providence is dissolving Churches into their elements, with a view to their reconstruction in more entire accordance with His own will. But, then, the principles which will guide the process of reconstruction may be expected to be inward, not outward; to consist of substance, not of form; to turn on the pivot of truth, and not the pivot of visible polity. If this be so, then the rearrangement foreseen by the bishop is hardly probable; for the affinities of the Scotch Episcopal Church lie with the sacerdotalists of England, not with the Evangelicals and their Evangelical brethren in Ireland. It may be that we shall see the national boundaries of Churches passing away, and the boundaries of principles adopted in their stead. The Evangelical Church of England, with such colonial Churches as that of Sydney and Goulburn and a few others gathered under faithful men, would as naturally coalesce with the Church of Ireland and the congregations of the Church of England in Scotland in one direction, as the English sacerdotalists and the Scotch Episcopal Church would pair off in another.

One fact stands out with indisputable clearness from this maze of future contingencies. In any case the precedents set by the Church of Ireland will be of the utmost possible value. Our brethren there are working out the very problems which we in England may have to work out hereafter, but with which they are in a far more favourable position to grapple than ourselves, both because of the smaller scale of operation, and because party divisions are far less wide and angry than they unhappily are in this country. This benefit of a precedent will not extend to the revision of the Liturgy only, but to all the questions involved in the reconstruction and reorganisation of a Church. All these considerations serve to enlist the sympathies and interests of English Churchmen very strongly with the circumstances and struggles of their brethren in Ireland.

#### DEAN HOOK ON THE RELIGIOUS DIFFICULTY IN EDUCATION.

Few people are aware that, so far back as the year 1846, the present Dean of Chichester, then the well-known Dr. Hook, vicar of Leeds, made a proposal for dealing with the religious difficulty in public elementary schools, almost identical with that which is now regarded with growing favour, as the only practical solution of the problem, viz., united secular and separate religious instruction.

The pamphlet on the subject which he then published was in the form of a letter (published by Mr. Murray), on "The Means of rendering more efficient the Education of the People," addressed to the present Bishop of St. David's. Four editions were issued in that year, but as it is not, we believe, now obtainable, we think we shall do a service to the cause of popular education by reprinting the passages which relate to this point. The Dean says:—

Statesmen, as well as others, will always find that it is the part of sound policy, as well as of honesty, to "tell the truth and shame the devil." When a suspicion exists that falsehood lurks at the bottom of a measure proposed for our acceptance, repugnance to it is straightway excited. If the State promises what it is quite clear the State is unable to give, then, because its promises are known to be false, a prejudice is excited against its proposals. It is abundantly clear that the State cannot give a religious education, as the word religion is understood by unsophisticated minds. The assertion that it is desirable that the State should educate, and that its education must be a religious one, which is, as I shall show, in one sense true, must greatly awaken suspicion when the assertion is made by those who are known to have no religion, properly speaking, themselves. It is suspected that an evasion is intended, and that it is meant to keep the word of promise to the ear, but break it to the hope. There is an instinct in the religious mind which excites a suspicion that the principle is enunciated merely to silence opposition; and the question at once occurs to the practical English mind (to which religion is not a sentiment, but a reality); when you speak of religion, what religion do you intend? The Churchman asks, Is education to be based on my religion? If it be, I am ready to sacrifice everything in order to work with the State. But no; this cannot be; for this would exclude a large and influential portion of the community, the Protestant Dissenters. And then comes the question from the Dissenters: Will you base education upon Protestantism, or the admission of every species of doctrine and opinion except those which are peculiar to the Church of Rome? This cannot be; because it would lead to the rejection of Roman Catholics. Will you base religion, then, on the Bible, and the Bible only? The difficulty now occurs as to the version to be used, whether the Authorised Version, the Roman Catholic, or the "Unitarian" version. What then, is the religion the statesman will give us as the basis of education? . . . I believe that all religious sects and parties will, on this ground, combine to resist any State education which is professedly religious; and I

believe that it is because statesmen have supposed it necessary, in order to conciliate religious persons, which they have entirely failed to do, by talking of their education as based upon religion, that the strong opposition to State education has been excited. But their position will be changed if they tell us that while the State recognises the necessity of a religious education, it can itself only give a literary and scientific education; and that it will obtain from others a blessing which it cannot confer itself. It makes an essential difference whether a part is put for the whole, which is the fact under the systems hitherto proposed; or whether the literary education of the State be declared of itself insufficient, and only one department of a great work. If the State says that it will make provision for literary or secular instruction, calling in the joint aid of the Church and Dissenters to complete the education; if it divides education into two departments, assuming one to itself, and offering every facility to those who labour in the other department, a great portion of the objections to which I have alluded will be annihilated.

After urging that the Church ought not to object to admitting Dissenters to an equality in this respect, and that the Establishment has no "exclusive claim to pecuniary support on the ground of its being the Establishment," the writer proceeds to propose a practical plan:—

Having conceded and asserted the principle that in any measure of education the State must admit the co-operation of Dissenters as well as that of the Church; let us proceed to consider what religious men of all parties would require before they would submit to the direct interference of the State. They would require a recognition on the part of the State of the solemn importance of religious training—training in what is called special or doctrinal religion. Now, if the State were to establish a school in which literary and scientific education only should be given by the master appointed by Government, would not this principle be sufficiently affirmed, provided it were required of every child to bring on the Monday of every week a certificate of his having attended the Sunday-school of his parish church, or of some place of worship legally licensed, and also of his having attended for similar religious instruction at some period set apart during the week? Let this, then, be a principle laid down—that the State might endow schools in which instruction purely literary or secular should be imparted, with due care to impress upon the minds of the children the fact, that this instruction is not in itself sufficient; but that, to complete the system of education, religious instruction is also secured for them, in accordance with those traditions, whether of Church or of Dissent, which they have received from their parents.

To effect this object, there should be attached to every school thus established by the State a class-room, in which the clergyman of the parish or his deputies might give religious instruction to his people, on the afternoons of every Wednesday and Friday; another class-room being provided for a similar purpose for Dissenting ministers. Suppose this to be done, in addition to the requiring of the children an attendance at some Sunday-school, and I do not ask whether such an arrangement would be preferred to any other by either party, for each party would prefer having everything in their own way; but I do ask whether there could be any violation of principle on either side? I ask whether, for the sake of a great national object, there might not be a sacrifice, not of principle, but of prejudice, on either side?

He asks what Churchmen will lose by such an arrangement—looking, not to the dignity of the Establishment, which "I regard as a question beneath contempt," but to the propagation of Church principles—

As to the opportunities of religious instruction, there would be, in most instances, a positive gain, from the fact that the minds of the children would be better prepared by mental exercise to understand what might be said to them. If we consider what is done now in the way of religious education in national schools, generally speaking, and if we bear in mind that, owing to the ambition of some of the chief managers of the National Society, which induces them to bring under their influence as many children as possible, the secular instruction is much greater in proportion than the religious, we shall find that under the proposed arrangement there will be an actual gain. By reference to the time-table of the National Society Central Boys' School, as published in the report, we shall find that two afternoons devoted to religious instruction will afford us more time for that department of education than we possess at present; and the benefit to the children will be great in their being taught to distinguish between their religious and their ordinary lessons. In the religious class-room they will be taught to apply to the good of their souls the information they have received in the school, and wrong impressions may be removed. Immense, too, will be the gain of throwing upon the clergy that department of education, which, being now regarded as part of the routine business of the school, is too often left to the master only. We have, indeed, merely to refer to the reports of the inspectors to see how very unsatisfactory is the present state of religious education in our day-schools.

Dr. Hook also gives facts to show how imperfect is the religious teaching in Church of England schools and insists that "the mainstay of religious education is to be found in our Sunday-schools":—

It is here that we are to look for the real religious education of our people, and to the perfecting of this system religious persons must bend their minds. No Government system of education can interfere with this; but, on the contrary, if the day schools turn out well-disciplined children, thoroughly grounded in all that they profess to know, the duties of the Sunday-school teacher will be lighter—the children will come to the Sunday-school, and to be catechised at church with that advantage which is now only possessed by those who live in the vicinity of a good national school; a circumstance

\* It has been objected that a clever master of infidel principles might introduce infidelity in his history, moral philosophy, natural philosophy, or any other subject. But, as will be seen in another place, it is contemplated to allow free access to the schools at all times to all persons, and a master thus abusing his trust would soon be detected. On a complaint to the Government he would be removed.



which must always be doubtful, while the majority of the masters remain untrained. Even now we cannot command the attendance on the Sunday of all the children who receive our instruction at the week-day schools.

When I propose to devote to religious instruction the afternoons of two days in the week, I would venture to inquire how many of the clergy, overworked as the working clergy are, can bestow more of their time than this upon this one department of spiritual labour? I know the diligence of some of our brethren, that they attend their schools daily, opening them and closing them with prayer offered by themselves. But how few are they who have time to do this regularly, and in how many schools, for want of a fixed time for the attendance of the clergy, is the religious instruction given in a desultory, and therefore in an unsatisfactory manner! Fix the time of attendance, let us be bound, down by definite hours, and it will be better for us as well as for the children; and the clergy will no more neglect their duties at the schoolroom on Wednesdays and Fridays than their duties at church on the Sunday.

He points out other advantages likely to accrue to the Church from such an arrangement, and closes by saying—

I only ask for a fair field, where, in educating the people, we may display, not opposition, but a generous rivalry, as is the case, for the most part, at the present time. We cannot unite with Dissenters, because we cannot unite without a compromise of religious principle on either side: such I do not expect from them, and such they have no right to expect from us. But as for political privileges, these we would readily concede to them for the good of our country, nor would we allow any Establishmentarian pride to offer an impediment in the way of public improvement.

It will be seen that Dr. Hook proposed that the State should recognise the necessity for religious instruction, by requiring from children certificates that they have attended a Sunday-school, or place of worship, and had religious teaching in the week; but we assume that this is a proposal which the dean would not be prepared to renew in the present day, when it is agreed that the State should make no requirements in regard to religious instruction.

#### NONCONFORMITY IN LANCASHIRE.

On Monday afternoon, a conference was held at Accrington, which was attended by Nonconformist ministers and laymen of Accrington, Church, Padham, Blackburn, Burnley, Bacup, Ramsbottom, Haslingden, Darwen, and other towns in North-East Lancashire, the object being the formation of a Nonconformist association in the district, for the exposition of politico-ecclesiastical questions. The conference was held in the Baptist School, Willow-street, and was attended by about 150 persons. Mr. R. S. Ashton, B.A., of Over Darwen, presided. At the outset the Rev. E. Gough, of Barrowford, was appointed secretary of the conference.

The CHAIRMAN, in opening the meeting, asked what was the cause which had brought them together? Why, it was because they had expected a grand scheme of national education from the Government. They were in the position of those who asked for bread, and the Government gave them a stone—(Hear, hear)—they asked for fish and got a serpent. They were met also in the interests of the great principles of Nonconformists. The chairman adverted to the principles for which they contended, civil and religious freedom, and to the progress which their principles were making on the continent. He adverted to the past history of Nonconformity, and said it was one of which they felt proud. The Bishop of Manchester last week committed himself to the statement that he had visited hundreds of schools, and he had not seen a trace of that sectarian teaching which was so largely insisted upon. All he could say was that the Bishop of Manchester had not visited all the schools in which that sectarianism was taught, and that he had yet something to learn. What had to be the action of Dissenters in the future? It must be to thoroughly educate the Dissenters on the great principles for which they were contending. He felt convinced that they would have no rest and true satisfaction in religious struggles until the Church Establishment was completely moved out of the way. (Applause.)

The Rev. T. KENCH, of Burnley, moved the following resolution:—

That, in the judgment of this Conference, it is desirable to form an association in this part of the county of Lancashire which shall undertake, in co-operation with similar institutions, to promote (1) the exposition and advocacy of the principles of Protestant Dissent, and (2) the application of religious equality to the educational and ecclesiastical affairs of the nation.

The Rev. F. S. WILLIAMS (Unitarian), Newchurch, seconded the resolution.

The Rev. B. DAVIS, of Haslingden, alluded to politics being preached in the pulpit, and mentioned a charity sermon preached by the Bishop of Manchester, one half of which referred to the desire of certain parties to abolish the State Church, and the other half to the revenues of the Church.

The resolution was carried unanimously.

The Rev. J. M'DOUGALL, Darwen, moved—

That the society to be formed be called the North-east Lancashire Nonconformist Association; that Protestant Dissenters be admitted as members on the payment of an annual subscription of not less than 1s.; that the executive of the society be a committee of not less than twelve, and not more than twenty-four gentlemen, fully one half of whom shall be laymen, and that a meeting be held once a year, in January, to receive a report from the executive, to elect a committee, and transact other business.

The Rev. A. B. GROSART, Blackburn, seconded the resolution, which was agreed to unanimously.

A committee was afterwards elected by ballot.

The Rev. C. WILLIAMS moved that a memorial

be framed and signed by the chairman, to be presented to Mr. Gladstone, to the effect that "as Protestant Nonconformists we earnestly protest against the extension of public aid to denominational schools by the Elementary Education Act, and respectfully submit that justice to the supporters of the Government demands the repeal of the 25th Clause and the immediate reconsideration of the question whether the time has not come for the withdrawal of all State grants for schools under the control of denominational management."

The Rev. E. HEATH (Blackburn) seconded the resolution. A discussion ensued, and the resolution was carried without opposition.

A number of gentlemen were appointed to represent the Conference at Manchester next week.

A meeting was held at Liverpool on Monday night, to protest against concurrent endowment under the Education Act. Resolutions were passed protesting against the payment of fees in denominational schools, and urging school boards to obtain schools for the education of indigent children, leaving the denominations to look after their own schools and children.

#### EDMOND DE PRESSENSE ON CHURCH AND STATE IN FRANCE.

The following is an extract from a letter written by M. Edmond de Pressensé to the *Journal de Débats*:—

I am persuaded that the position assigned to religion in the former Governments of this country has worked a radical evil. The methods, too, in which it has been both attacked and defended have contributed to weaken that moral power which is one of the best guarantees of liberty. Without in any way affecting to determine the essentials of religion, all will agree that he who has in the soul of man an image of the holy and just God, or of the glorious ransom of Christ, cannot readily consent to see it abused or defaced by political force. The rights of humanity in this respect rest on an unalterable foundation. It is not true that religion teaches passive submission: she teaches the holy revolt of conscience under the influence of the maxim, "It is better to obey God rather than man." It is at the cross of Christ that the sublime saying of Seneca, "Man is the most sacred thing to men," finds its full accomplishment.

There is a reform which all Churches must accomplish without delay; it is to claim their complete independence, subject only to the public law. The separation of the Church and State is at present accepted by the entire Liberal party. Justice requires it, for the State has no right to force a single citizen to profess a belief which he objects. The policy of the Concordats has, however, fallen with the temporal power of the Pope. All the advocates of decentralisation ought to see that it becomes them above all to free conscience, and that the rule over faith is the very first thing to be abolished. Consider the reason which ought to prevail with all religionists. Would you resuscitate the moral life, remove all official religion. Let the only appeal be to pure spontaneity, to personal faith, to personal sacrifice. Break all sham ties. Do not be satisfied with a religious liberty founded on State authorisation. Do not rest until religion rests not on political institutions but on personal conviction. Free religion favours true freedom. If the various Churches profit by the present crisis to obtain full liberty they will avoid all chance of revolutionary surprises, they will promote the true adjustment of the proper political burthens of the State. They will, above all, avert from religion the grave peril into which it was thrown at the end of the eighteenth century by the adversaries of Christianity. Every Church which is not thus equal to the occasion will be lost. It cannot now be controverted that the true nineteenth-century idea, of liberty involves the entire separation of Church and State. Nothing is more important, then, to remind France of the great saying of Mirabeau, "Religion is an individual relationship between man and his Maker"; it cannot be declared a nationality without utter destruction to its nature.

The *Rock* states that Dr. Colenso has obtained an Act of the Colonial Legislature, vesting the property of the see of Natal in him. It remains to be seen whether this will receive the approval of the Queen, which is necessary to give it validity.

THE FIRST AMERICAN CARDINAL.—If a report received by the *New York Herald* from Rome is correct, Archbishop McCloskey, of New York, has received the red hat of a cardinal, and he is the first cardinal of Mother Church chosen from the clergy of the United States.

THE LEAMINGTON CLERICAL SCANDAL.—The Bishop of Worcester declines to sanction in any way the compromise entered into before the recent commission of inquiry into the charges preferred against the Vicar of Leamington. The inquiry will probably be resumed.

NEW TESTAMENT REVISION.—In a speech last week the Bishop of Manchester said that being in London the other day, he saw Dr. Lightfoot, one of the leading minds of the company who were engaged in revising the New Testament, and was told by him that they had got to the second chapter of St. Luke's Gospel, and that they hoped to finish their work in six years.

SPIRITUAL PEERS.—Lord Eliot, in a lecture delivered at Plymouth on Friday in connection with the English Church Union, spoke against the presence of bishops in the House of Lords. It tended, he said, greatly to their secularisation; personally fostered the idea that the Church was a department of State; and was an argument against the increase of the episcopate. A seat on the right reverend bench was too commonly a resting-place from the fatigues of a political stumping expedition. The necessary absence from the diocese was a convenient excuse for the neglect of spiritual duties by politically-minded bishops.

THE OLD CATHOLIC MOVEMENT AT ROME.—The sympathisers with the Old Catholic movement at Rome have started a weekly paper in French, called the *Esperance de Rome*. Dr. Frederic Nery is the editor, and the prospectus states that Dr. Dollinger, Father Hyacinthe, and Professors Friedrich, Reinkens, and Michelis have promised their support and co-operation. "Our religious programme," the editor says, "is resumed thus:—Church reform—no schism—but spiritual union in a Church truly Catholic with all those who believe in Christ and hold to the Apostles' Creed. In politics we advocate universal peace. We desire the unity, development, and prosperity of Italy, that she may become the true representative of political and religious liberty."

THE LIBERATION SOCIETY AND LANCASHIRE.—At a meeting of the Society's leading friends in Manchester and the adjacent towns, on Thursday, Mr. Carvell Williams, the secretary, stated that, for family reasons, Mr. Kearley, who has for the last seven years acted as the Society's agent in the Lancashire district, would shortly return to London. The meeting having expressed its high appreciation of the efficiency, fidelity, and urbanity with which Mr. Kearley had discharged the duties of his office, and its regret at his removal, proceeded to consider the steps to be taken for the appointment of a successor. It was ultimately agreed that it would be desirable that the Society's new representative should chiefly devote his energies to organisation and public speaking; subordinate agencies being employed for financial purposes. A strong determination to work the district with increased vigour was expressed. — *Manchester Examiner*. [An advertisement relative to the appointment of Mr. Kearley's successor appears in our advertising columns this week.]

THE FALL OF GALLICANISM.—The *Augsburg Gazette* says in reference to the recent submission of Monsignor Maret and the theological faculty of Paris to the dogma of infallibility:—"It is a shameful end for the Church of France, formerly placed so high for its science and piety. This defeat, this capitulation of the spiritual terrain, is more humiliating still for France than the issue of the late war. But, not only is it more humiliating, it is more grave in its consequences; for it reveals the moral decadence and the weakness of character of those who have the keeping of the religious conscience. The sacrifice of the truth can serve only the triumph of falsehood and the domination of scepticism." The *Gazette* accuses M. Thiers of having favoured the submission of the French Catholics to the Vatican decrees for political reasons. The precedent which he followed is described thus:—"It was at the epoch of religious discords in Germany that France could satisfy her ambition with regard to our country. Profiting by these discords she rose by degrees to the height of her political power."

THE BRIGHTON RITUAL CASE.—Further proceedings have been commenced against the Rev. John Purchas, the perpetual curate of St. James's Church, Brighton. It will be remembered that the Judicial Committee reported to Her Majesty that Mr. Purchas, who was proceeded against in the Archdeacon's Court, had offended in several matters against the laws ecclesiastical in the Holy Communion service as to the vestments worn. On the 10th of May last the judgment of the Judicial Committee was confirmed by Her Majesty by an Order in Council. A motion was served on Mr. Purchas to abstain from similar practices, and from affidavits now filed before the Judicial Committee it was complained that Mr. Purchas had not abstained as directed. The costs of the appeal, as well as the costs in the court below, had not been paid as ordered. The costs amounted to 2,096l. 14s. 10d. as taxed, and payment demanded. The money had not been paid, and the Judicial Committee was prayed to enforce both motions. No day has as yet been appointed for the hearing of the application.

CHURCH AND STATE IN HUNGARY.—The following are the chief provisions of the new religious laws drawn up by the Hungarian Government:—1. Every Hungarian is permitted to exercise the rites of his own religion without prejudice to his civil rights, but this must not interfere with his duties to the State. 2. Each religious creed is allowed full liberty to arrange its own ecclesiastical organisation, the State reserving to itself the right of supervision. Any question arising between the Church and the State authorities is to be settled by the Government, with the concurrence of the Hungarian Parliament. The rights at present exercised by the State in regard to the Roman Catholic and Greek Churches are to continue in force until these Churches shall have established their internal organisation and taken possession of the property hitherto administered by the State. 3. Every Hungarian who has completed the age of eighteen is to be allowed to select his own religion. 4. Marriage is to be regarded by the State as a civil contract, whatever may be the religion to which the husband or wife belongs. 5. Parents may bring up their children in any religion they please; if the father and mother are not agreed on this point, sons are to follow the religion of the father, and daughters that of the mother.

THE UNITED STATES AND BIBLE REVISION.—The announcement of the names of an "American committee," who are to co-operate with the British committee in revising the present version of the Bible, will give a reality to that work which it has not hitherto possessed to the minds of our American readers, and the names themselves afford a highly



satisfactory guarantee of the value of the contribution which American scholarship will make to it. The gentlemen who have accepted invitations thus to co-operate with our English brethren, are as follows:—On the Old Testament—Professors Conant, Day, Dewitt of New Brunswick, Green of Princeton, Hare, and Krauth of Philadelphia, Packard of Fairfax, Va., Stowe, Strong of Madison, N.J., and Taylor Lewis; on the New Testament, Dr. Ezra Abbot, ex-President Woolsey, Rev. Dr. Washburn of New York, and Professors Hackett, Hadley, Hodge, Riddle, Schaff, Short of New York, and Thayer. Here are representatives of at least seven denominations, the Unitarian among them, and of the leading theological seminaries of the country, which fact certainly places the committee upon a Catholic basis. The British committee will submit their work from time to time to the American committee, who will send back their criticisms and suggestions before the second revision is made, and a joint meeting of the two committees will be held, if possible, in London before final action is taken.—*Boston Congregationalist.*

## Religious and Denominational News.

### FREE CHURCH MISSIONS.

The *Monthly Record* of the Free Church of Scotland for January has some interesting matter. Dr. Lewis, writing from Rome, informs the committee that he has secured a church and that the work of the new Roman mission is fairly inaugurated. On all points his testimony is exceedingly cheering. Speaking of the number of denominations at work in this new and interesting field, he says:—

Four sections of the Protestant Church continue to occupy the field here—the Waldensian, the Libera Chiesa, the Baptists, and the Methodists. The Waldensians have one station, and are anxiously looking out for a second; the Libera Chiesa has two, the Baptists two, and the Methodists one. The attendance upon Sunday varies in all from fifty to 100; at the week-day evening meetings it is less. The work as yet has had no high-tide season, it is one of faith and patience; and the churches that would enter upon it must be prepared to sow in hope and wait for the harvest. The system it assails, which has been built up through long centuries, and which has lawfully itself with every institution, social and domestic, of Italian life, and, deeper still, with the conscience of the nation in its hopes and fears, is not to fall before the first summons to surrender. The most encouraging feature of the work is the continued unity and brotherly co-operation of the workers. In the midst of hostile forces all round, they present a united band; and to give greater visibility to their unity, all the sections, with ministers and people, meet together weekly for prayer and Christian exhortation; and will not, we trust, meet long without the blessing that descended upon those who "were all with one accord in one place."

From Belgium, M. Anet, one of the pastors of the Evangelical Church in Brussels, thus expresses his view of the condition of religious thought in that country:—

We cannot but acknowledge that the generality are losing the belief of the supernatural, and even their belief in God, who will call all men into judgment, to give to every one according to his works; and that materialism in theory and in practice—Atheism, in a word—is gaining ground in the masses; and yet the Gospel still reaches consciences, agitates them, and awakens in their hearts a religious sentiment. It is not only at religious assemblies in the chapels and other places of worship, but also at occasional meetings, that we observe the deep impression produced by the Gospel. Open-air services generally gather together a great number of hearers; funerals are sometimes attended by large crowds, often amounting to thousands; exhortations to repent, pressing appeals in the name of divine mercy, are listened too with profound attention, and often with evident sympathy. The hearers generally retire with serious countenances, and conversing of the things that they have heard, sometimes expressing their admiration and approbation of the Gospel.

Speaking of the reasons for fixing upon Pachamba as the district for a new mission station among the Santals, a missionary gives the following information concerning that interesting people:—

Physically, the people of this part of the country, whether Hindoos, Mussulmans, or Santals, are more muscular and robust, and capable of enduring greater hardships and privations than the people of Lower Bengal. They resemble the people of the north-west in their features and habits. The first two classes—viz., the Hindoos and Mussulmans—appear to be the descendants of the emigrants, who, at a time of some great political revolution, must have come down and sought shelter for themselves and their families in the jungles. The Santals who live in this quarter appear to be a quite different and distinct race. They do not mingle much with their Hindoo and Mohammedan neighbours. They are also awfully ignorant; not one in a thousand able to read or write in any language. They have no caste distinctions among them. Their religion, which is simple enough, consists in the worship of a stone or two in a particular grove and at a particular season. They have fewer religious rites and ceremonies to observe in the course of a year. The few ceremonies they observe are all connected with the three great events in a man's life—viz., birth, marriage, and death. These are the occasions when the Santal is seen to be most busy, and to spend all the earnings of his hard labour that he takes under the sun. As a people they are far superior either to the Hindoo or Mussulman in morality. They are more honest and truthful than either. One can always depend on the veracity of a Santal, who as the phrase goes, never breaks his promise, and who is always punctual in redeeming his pledge. The sin of uncleanness is a rare occurrence among them. There is more union among their different tribes than among the Hindoos or Mohammedans. On extraordinary occasions they can assemble in a place within a very short time,

each manji or headman leading the men of his tribe to the place of rendezvous. They are also very courageous, for they can penetrate into the deepest jungle without fear, and shoot down the wild animals that infest it. Their principal weapon of attack and defence is the bow and arrow, which they can use with the greatest skill and the happiest result. Certainly they deserve the highest praise for retaining so many virtues among them in spite of the great ignorance in which they have been left for so many ages, and of the savage life they have been leading from generation to generation. However, there are some grave faults in the Santal character. He is very revengeful, and always apt to take the law into his own hand under a strong provocation. He is often addicted to drinking, and sometimes makes himself a beast by intoxicating liquors. The arrack is the principal liquor, which he is fond of, and which he manufactures at home when not restrained by Government. He is naturally somewhat indolent, and will not stir himself to go out to work if there be any kind of food in his hut to satisfy the cravings of nature. Notwithstanding all these natural defects or faults in him, I think the Santal is more accessible to the Gospel, because he is not bound by trammels of caste, and neither is he wedded to a ramified superstition. Humanly speaking, there is more hope of his being converted to Christianity than of either the superstitious Hindoo or the bigoted Mussulman.

The will of the Rev. James Hoby, D.D., of Caterham, Surrey, Baptist minister, has been proved under 50,000*l.*

**THE POULTRY CHAPEL.**—It is stated that Dr. Parker and his friends are in good hopes of being able to be removed from the Poultry to a spot close to the Holborn Viaduct, where there happens to be at present many acres of ground that sadly wants to be covered with large buildings. In this case there will happily be no need to appeal to the public for funds.

**ANDOVER.**—Mr. Edward Walker, of New College, has recently been recognised as the pastor of the Independent church in this town. The introductory discourse was delivered by the Rev. Joseph Fletcher. The Rev. J. C. Harrison offered the recognition prayer; the Rev. Robert Halley, D.D., delivered the charge to the minister. The dinner provided for the ministers and others was largely attended, and the Mayor of Andover presided. The sermons to the people were preached on the following Sunday by the Rev. Professor Newth, M.A., F.R.S.

**BLOOMSBURY CHAPEL.**—We understand that at a meeting of the church connected with this place on Friday evening last, the Rev. Dr. Brock made a statement announcing his intention to resign the pastorate in September next, owing to his advancing years, and difficulty of presiding over so large a church with so many and extended Christian agencies. The meeting, which was much concerned at this announcement, was adjourned for a fortnight. Meanwhile, we believe, the rev. doctor's statement will be printed and circulated among the members.

**WESLEYAN MISSIONARY SOCIETY.**—In addition to the ordinary income of the Wesleyan Missionary Society, says the *Methodist Recorder*, nearly 24,000*l.* have been subscribed for a specific purpose during and since the last Conference, being just three-fourths of the amount required to enable the committee to complete its new scheme. A valuable property in the best part of the city of Rome has been obtained for the use of the Wesleyan Missionary Society. The property consists of a large building, facing one of the principal thoroughfares leading from the Tiber, and in a prominent position at the junction of two streets.

**WEIGH HOUSE CHAPEL.**—The tenth and last lecture, by the Rev. W. Braden, on the "Book of Ruth," was given at the Weigh House Chapel, Fish-street-hill, on the evening of Thursday, Jan. 11. The attendance was very numerous. Preceding and following the reverend gentleman's graphic picture of the customs attending an eastern marriage ceremony, selections of music were performed by an efficient choir and five solo singers, in illustration of the subject of the lecture. The music consisted of the oratorio to *Ruth*, composed by Mr. George Tolhurst, a gentleman who resided in Maidstone; but who, we believe, has lived many years abroad. The lecture, as well as the music, was exceedingly well received.

**THE BISHOP OF MANCHESTER AND THE SCAVENGERS.**—An interesting service was conducted by the Bishop of Manchester on Sunday. His lordship, according to an application from Mr. Chadwick, city missionary, to address the men employed in the lamp and scavenging department of the Manchester Corporation, visited the yard in the afternoon, and held a special service in a large room over one of the stables. The Mayor of Manchester (Mr. Alderman Booth), Mr. William Livesey, chairman, and several members of the lamp and scavenging committee were present. There was a numerous attendance of scavengers and lamp-lighters. The bishop, remarking that he intended to reverse the usual order in which worship in the Church of England was conducted, preached a sermon, and afterwards requested his hearers to join in prayer and singing hymns.

**OAKES CHAPEL, LINDLEY, HUDDERSFIELD.**—Towards the close of last year the anniversary sermons in this place of worship, which has been open three years, were preached by the pastor, the Rev. S. Burn, the collections amounting to 42*l.* On New Year's Day a public meeting was held in the chapel, at which Mr. Joseph Brooke presided. It appeared from statements made, that the chapel had cost 6,100*l.*, of which less than 500*l.* had been contributed by members of other congregations, and

of which 80*l.* yet remained to be raised. A collection being made in the course of the evening, the pastor was enabled to announce that the debt was wholly extinguished by the liberality of those present. Addresses were delivered by the Rev. R. Skinner (Independent), the Rev. J. Le Huray (Methodist New Connexion), and the Rev. R. L. McDougall, of Lincoln, and some members of the congregation.

**CHALFONT ST. GILES, CONGREGATIONAL CHURCH, BUCKS.**—Thanksgiving services were held here on Monday, Jan. 8th, for the payment of a long-standing debt of 250*l.* in connection with this place of worship. The church has been for the last two and a half years under the superintendence of New College students; and has, through the blessing of God upon their labours, been greatly revived and strengthened. During the last year upwards of 80*l.* have been collected, of which the greater part has come from the immediate neighbourhood, while generous help has been given by T. S. Morten, Esq., of Uxbridge; Samuel Morley, Esq., M.P.; Joshua Wilson, Esq., and others. After the tea, which was numerous attended, a public meeting was held in the chapel; Mr. J. E. Flowers, M.A., of New College, in the chair. Interesting addresses were given by the Revs. W. Orr, of Uxbridge; H. M. Le Pla, of Beaconsfield; W. Kitchin, of Chalfont; and Messrs. W. H. Howe and C. R. Gardner, of New College. Mr. Flower, who was retiring from the superintendence of the church, was presented with a handsome pulpit Bible as a mark of the respect and affection of the church and congregation.

**VENTNOR.**—Through the steady growth of this beautiful and increasingly popular watering-place, and the progress of the Congregational interest, it has been unanimously resolved by the members and seat-holders to enlarge the church in this town. At present it is the nave of a Gothic building, and it is proposed to enlarge it by adding a transept. The necessity has been forced upon the congregation by the fact that for the past eighteen months all the sittings have been let, and chiefly to residents; so that in winter the visitors apply in vain, and in summer the place is absolutely thronged. And as the climate of Ventnor, comparatively genial in winter and perfectly delicious in summer, becomes more widely known, the number of visitors is likely to increase. In connection with the enlargement, a Christmas tree, for the sale of useful and fancy articles, was exhibited on the 28th and 29th of December. The sale was opened by an address from the pastor, the Rev. R. Allen Davies, and by a presentation from the ladies to Mrs. Davies of a beautifully worked sofa cushion. The sale realised 73*l.* The cost of the enlargement will be at least 1,500*l.*, and towards this sum 830*l.* have been subscribed. S. Morley, Esq., M.P., and John Kemp-Welch, Esq., have contributed 50*l.* each, and many friends have not only given liberally, but have taken a generous interest in the work, among whom may be mentioned Mr. S. Watts, Manchester; Mr. N. Griffiths, Lee; and Mr. G. Stapleton, Blackheath. The congregation itself has done nobly, but 700*l.* have yet to be raised, and they appeal to the kindness of others for help, as accommodation has to be provided for visitors as well as residents. The Rev. Robert Moffat, now staying in Ventnor, and who presided at the Communion last Sunday, wishes it to be known that he heartily recommends the undertaking to the liberality of Congregationalists generally. Subscriptions may be sent to the treasurer, Mr. John Knight, High-street, Ventnor; Mr. King, manager of the Hampshire Bank, Ventnor; or the pastor, the Rev. R. A. Davies, Ventnor. The building, now commenced, is expected to be completed by the 1st of July.

**SUNDAY AFTERNOON SERVICES AT THE AGRICULTURAL HALL.**—On Sunday afternoon Dr. Guthrie, of Edinburgh, delivered a short address in the Concert-room of the Agricultural Hall. The announcement that Dr. Guthrie would preach collected a crowd before the doors long before they were opened, and on that event taking place the spacious hall was quickly occupied. Hundreds who came late had to go away disappointed. The chair was taken by the Rev. J. Thain Davidson, to whom these religious meetings are so much indebted for their success. After prayer and hymns the assembly was addressed by the Rev. Mr. Guinness from the text: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption." In the course of his sermon the reverend preacher insisted on the fact of Christ's union with Christians, and that without that union they were no true Christians. Dr. Guthrie, continuing the same line of discourse, said that when Jesus Christ appeared amongst men He had many an imputation unguessed at His head. He was a blasphemer, He was a glutton, a wine-bibber; He was a rebel against Caesar and against Caesar's crown, and many other imputations were flung at Him. The Pharisees and the high priests taunted Him with the saying, This man receiveth sinners; our eyes have seen him; we know the character of the man from the company he keeps. That was a vile insinuation on their part. He granted that their Lord's hearers were not so respectable an assemblage as before him—they were publicans, tax-gatherers; and publicans, as they knew, were persons of universal hatred, the very beggars looked at them as beneath their society; even these and unfortunate females, who were often more sinned against than sinning, were received by Him, and received by Him still. He was willing to receive them all, be they the worst



and the wickedest, for whosoever cometh unto Him, the Bible told them, He would by no means cast out. Perhaps they would ask if he meant to place them on the same level with the characters he had been describing. Perhaps they knew of two Gospels: he knew but of one. Whether high or low, kings or peasants, they were levelled by the Gospel as much as by the grave, where they would lie in undistinguished and undistinguishable dust. "But this man receiveth sinners." Let the bells ring it out that this man receiveth sinners; let it be written on the open door of every sanctuary—"this man receiveth sinners"; and let the words be borne from hand to hand till they were realised for all in Heaven.

SUNDERLAND.—On Sunday evening last the Rev. A. A. Rees entered upon the occupation of the New Victoria Hall, in this town. In a preliminary address to those "who frequent no place of worship" Mr. Rees says:—

Having spent more than half my life amongst you as a preacher of the Gospel—having during that period enlarged my own place of worship again and again, to increase its accommodation, and being still as fresh and vigorous as ever in the glorious work, I desire yet further to extend my labours in your midst.

I have therefore hired, for an indefinite period, for Sunday evening services, the New Victoria Hall, which will hold about 2,500 people, 1,000 more than Bethesda Chapel, and I invite you to come and occupy it on the above-named occasions.

If the building had been my own, all the sittings would have been equally good and equally free, but, since it is the property of others, I am restricted in its use by their regulations, and they require me not to admit any one into the first gallery without a ticket and a charge. This gallery, however, contains only a few hundred seats, and the charge will be little more than nominal, while the rest, more than 2,000 in number, will be absolutely free.

There are still Sunday-morning and week-day services at Bethesda Chapel. The *Sunderland Herald* says:—"The progress of the church meeting at Bethesda, possessing, with the exception of Mr. Spurgeon's, the largest number of members of any church in England holding Baptist doctrines, is worthy of notice. It is thirty-one years next month since Mr. Rees first came to Sunderland as a curate of the Established Church, and in 1845—more than a quarter of a century ago—Bethesda Chapel was opened, upon principles then somewhat new, at least to Sunderland, inasmuch as all the sittings were free, and everything, even to the pastor's maintenance, paid out of voluntary offerings. Bethesda Chapel was opened somewhat different to most places of religious worship—free of debt; in two years it was found necessary to add a front gallery, and in four years more the side galleries were erected, and it became, with the exception of Sanson-street Wesleyan Chapel, the most commodious building of the kind in the town. More sittings had, however, to be provided, and the aisles had to be utilised in a somewhat novel manner, and ultimately the utmost holding capacity of the building was put into requisition. During all this time the principles were carried out that the sittings should be entirely free, and the free-will offerings of church-members and congregation alone relied on for the maintenance of the services; and these have been nobly responded to, as has been shown from time to time. Now, after nearly a third of a century's labour in Sunderland, Mr. Rees, feeling that he is called on to enter upon a larger sphere of work, is about to commence Sunday-evening services in the new hall. Mr. Rees's object in entering upon the new hall is not only to address a much larger audience than hitherto, but to open up new ground, and to seek to do good, not amongst those who already are regular attendants in a place of religious worship, but in that unfortunately too large class who are seldom or ever found in a church or chapel."

### Correspondence.

#### GERMAN IDEALISM IN RELIGION.

To the Editor of the *Nonconformist*.

MY DEAR SIR,—In reading the report of Döllinger's discourse I have had recalled to my mind a fundamental difference between Germans and Englishmen which accounts for our attracting each other in some cases, and violently repelling each other in other cases. In a general way, women, especially young women, and men who as to any particular matter have a woman's tendency to lean on authority, are chiefly drawn towards Germans; whilst men who are at all of the self-contained character that marks most Englishmen, find themselves repelled by and repellent to Germans. The difference I refer to is this:—The German always has more or less consciously in the background of his mind a grand sentimental ideal with which he somehow or other identifies himself, whilst practically he contents himself with a very unideal realisation of his ideal. Englishmen, on the contrary, with perhaps the exceptions noted above, hate sentimental ideals, and are not in the habit of confounding their ordinary selves with ideals; but they are at all events very dissatisfied with themselves, unless there is some sort of conformity between what standard they have and its realisation. This peculiarity of Germans was forced on my notice again just recently by an article in the *Neue Evangelische Kirchenzeitung* of Berlin—a religious journal originally called into existence by the "Evangelical Alliance,"

and still conducted in a large and liberal spirit—on Palmerston's life, which finishes up with the words, "The germ of the gradual sinking of England from the pinnacle of its influence lies in the growing predominance of interest over principle." It may or may not be true that our influence is not what it was; and it may or may not be true that the reason is, our materialistic way of looking at things; but anyhow it is odd to hear a German at the end of a year like 1871 moralising in such a style. The words would not perhaps strike an ordinary reader as they struck me; but the fact is, I know it to be a fixed idea with Germans that we are always fighting, and forming alliances, and concluding treaties, and cultivating religion, and sending out missionaries, and so forth, from sheer interest, and in a shopkeeping spirit; whereas they, good souls, fight, and form alliances, and conclude treaties, and cultivate religion, and carry on missions, and so forth, with just occasional exceptions, and little drawbacks, in the spirit of a lofty idealism. I have encountered the most ludicrous illustrations of this notion. I have repeatedly challenged Germans to adduce an instance in which Prussia had spent a single dollar for the sake of another nation, pure and simple; but they never "saw it," and thought me prejudiced. Any one who forgets this peculiarity of our cousins will fail to understand many things they do and say, and the only explanation I have been able to find for it that did not involve a charge of arrant hypocrisy, is the one I gave before. Their unconscious self-idealisation on the ground of their cherishing a sentimental ideal, has a pernicious influence, especially on their ecclesiastical life. To talk with many of them, and hear how perfect and pure and lovely every religious effort ought to be, one would imagine one's self in a very paradise. But when one examines the reality, there is woefully disappointment.

I have not the slightest wish to make a mock of the habit of cherishing such ideals. It might be well for us if we shared the habit more than we do; but, when it facilitates the retention of self-complacency, along with the consciousness of great practical shortcomings, it is mischievous; and this it unquestionably does. Nowhere is the discrepancy between fine ideal schemes of church worship, activity, intercourse, and union, more apparent than in Germany; and yet nowhere is there a stronger conviction that Germany is the navel of the Church world, and the hope of the ecclesiastical future. There are, of course, excellent exceptions to the rule; but the rule is, I believe, as described. What an illustration of this German lack of self-knowledge are the last words of Döllinger's address:—"In all Europe a desire is felt for the reunion of the separate Churches. Germany, in which their division originated, has also the task of bringing about their reunion, or, if this be impossible, at least their reconciliation." The same persuasion is entertained by more than one eminent Protestant ecclesiastic that I know, and might be expressed in almost the same words. Now, with Protestantism muzzled by the State, torn by internal dissensions almost as vehement as any it has ever witnessed, and undermined by indifference, unbelief, and positive hostility, and with a Roman Catholicism more Ultramontane, virulent, bigoted, and blind than ever, how is Germany to undertake such a task? Protestantism in Germany is becoming every day more completely a mere protest against any objective faith, dogma, or authority. And where Romanists are not sceptical, they are more rabid and desperate than ever. A pretty union it would be. No doubt Döllinger and his party regard themselves as the destined mediators—honestly, too—for I am as far as possible from throwing doubt on the sincerity of the men whom I am criticising. But they are no more likely to originate a new united Church, or a reconciliation of Churches, than Mr. Voysey is likely to inaugurate a new religion. If two pieces of iron are to be welded, you must have heat; and what welding or reformatory heat can you expect in men who wait to see that they are safe before they move?

Hitherto the progress of the Old Catholic movement has been slow; it has made some progress, but not much. Its weakness is that it is neither one thing nor another. If Döllinger and his friends would boldly proclaim the truth as it is in Jesus, and take their stand on the duty and right of every soul's entering for itself into direct fellowship with its Maker in the way He Himself has appointed, they would awaken that spirit of liberty which alone is the mother of enthusiasm and sacrifice; but merely making a few outward and unsentimental changes, or professing to be the genuine Catholics, will never stir up a nation like the Germans, whose capability for voluntary, enthusiastic, and self-sacrificing adherence to any cause is at the best feeble, to resistance to the encroachments of the Papacy. The entire address seems to me to confirm what I said in my former letter to the effect that the movement was a Professorial affair. "Time will show whether history is to be beaten, where natural science was victorious." So, it would seem, if historical science really could be shown to be on the side of the Papal claims, they would lose their obnoxious character! After all, then, it is an affair of investigation! How little a man must have felt the yoke of Rome who can speak thus! Or how little must his Romanism have been a question of life and death! In either case, there is little fitness for the work that has been forced on him.

But I must close for to-day these very desultory observations.

Yours &c,  
D. W. S.

#### THE INQUIRY INTO THE CONDITION OF THE RURAL DISTRICTS OF ENGLAND.

To the Editor of the *Nonconformist*.

SIR,—The extracts which appeared in your New Year's Supplement of the 3rd inst., as copied from the reports of the Government Commissioners appointed to inquire into the physical and moral condition of the agricultural population of England are, I am persuaded, overdrawn. Indeed, I considered the "inquiry" from the first very one-sided. The commissioners, for the most part, as you have already noticed, have gained their information from the incumbent of the parish; and as the denominational tendencies of our working population are nearly always in favour of the Wesleyan, Independent, or Primitive Churches, you will easily perceive that the clergyman is not likely to set them off in glorious colours; that the mote in the eye of a Wesleyan is made more of than the beam in a Churchman's eye.

If the commissioners had taken a Wesleyan or an Independent layman, or an officiating minister of one of the Nonconforming bodies, into their confidence, as they passed through the provinces, I am sure the returns would have been more favourable; at all events, less sweeping.

If a strict scrutiny had been made into those female lapses from the path of virtue (I mean as to the creed and denomination of the offenders), which our several clergy say are so very rife, it would be found that few, very few, have any association with Dissenters. They are young women who have been baptized and confirmed in the Church; it is the only place they attend, and I suppose they rank as Churchwomen, if of any denomination at all.

The Vicar of Market Weighton (Yorkshire) will not receive the thanks, or be even entitled to the respect of the maidens of his parish and district, half of whom, he says, "lose what should be their honour before they are married." As the statement is one which it is utterly impossible for even the vicar to verify, it may well be received as a gratuitous and libellous accusation, in which the sins and shortcomings of a few are imposed upon the many. The vicar further says:—"The Church is not believed in, and other forms of religion are taken up and laid down as readily as fashions in dress." The Church certainly is not believed in, save in its expediency, by many who stately attend; much less do the frigid formulas and semi-Popish observances find acceptance with the lower orders, whose religious sense is always in favour of what is experimental, simple, direct, and sympathising. I do not believe the records and church books of the Market Weighton Dissenters will bear out the statement that "other forms of religion are taken up," &c., &c.

I have had somewhat extended opportunities of acquainting myself with the inner life and habitudes of our working population, both in the "Midlands" and the more northern districts of England, and my observation would assuredly not have led me to the same conclusions as those the Parliamentary Commission have evolved. Bearing in mind the great disproportion in numbers, I am not quite sure whether an equal percentage of sins of commission might not be found, or at all events exists, amongst large sections of the male proportion of the middle classes in our provinces.

I could if I chose bear testimony to the lifelong consistency of numbers of our labouring men amid much that is depressing and cheerless. I have witnessed how, after their day's labour, they have patiently plodded their way to the humble Primitive chapel, not to "perform service," but quietly, sincerely, and trustfully to thank God for His mercies and ask for His protection and presence; and I cannot recall at present any instances of declension or of inconsistency.

"When the state of the ancient temple was to be reported on, an angel was the agent sent, and a golden measuring rod the instrument to employ—the highest created intelligence and an unerring standard." If such an impartial arbiter could have been employed by the "Royal Commission," I feel sure that hundreds and thousands of instances of sterling piety and intrinsic worth would have been brought out in strong relief to the credit side of our rural population. Lack of suitable cottage accommodation on landed estates is doubtless the great barrier to reform, and your excellent correspondent, Mr. Nevilo, in your impression of last week, has, in his own clear and sensible manner, elucidated the subject, with its cardinal difficulties, and furnished an antidote as well.

I have no doubt that his cottages have been built for the sum he states, and that they are healthy and commodious. Why cannot all landlords follow the example? With the assistance and good-will of their respective tenants, employing a common mason and the village carpenter, surely a pair of cottages like Mr. Nevilo's homestead every year. If country gentlemen would but think of this and act upon their honest convictions, half the moral degradation of which our English vicars so much complain would disappear, and a happier era commence. Our rural clergy, as a class, are not the



men to deal successfully with the vices of the masses either in a concrete or a personal form.

In fully half of our parish churches the services are "performed" pageant and ceremonial, superseding the simple ritual of faith, and sacerdotal efficacy the direct agency of the Spirit. The disguise is too transparent to hoodwink even the lowest and least instructed of our labourers.

A word more, and I conclude. The Rev. J. C. Ryle, whom you quote, is perhaps one of the best and most exemplary clergymen of the age. His leaflets and tracts are read by people of every creed. In speaking of the defections of rural clergymen, he says, "The few who worship anywhere take refuge in the chapels of Methodists, Baptists, or Independents, if not in more questionable places of worship." Why employ the comparative adjective at all—the natural inference being that at least something questionable attaches to the chapels he quotes? Let Mr. Ryle ask himself the question, What would have been the state of these districts without the chapels and the Dissenting ministry?

I am, Sir, yours faithfully,

AN OLD SUBSCRIBER.

January 10, 1872.

### THE CONFERENCE ON THE EDUCATION QUESTION.

To the Editor of the Nonconformist.

SIR,—Since Mr. Forster's education measure has become law, the whole aspect of this great war between the nation and the sects has become changed; and I think the time has come for the assumption on the part of nationalists of a very definite policy, on the basis of principle. I have worked with and for the National Education League, but I have for years held opinions in advance of it. I would now respectfully suggest that the Nonconformist Conference should not separate without laying down clearly and definitely the policy of the future. Any more criticisms of or objection to details of Mr. Forster's act would be unworthy of the great occasion. I hope we are agreed on the following points:—

1. That the whole country should be divided into districts for the purposes of education.
2. That there should be a school board for every district.
3. That in every district there should be at least one board school.
4. That the whole cost of these schools should be defrayed out of the local rates supplemented by imperial grants.
5. That there should be an Education Minister immediately responsible to Parliament.
6. Government inspection.
7. That the education should be purely intellectual culture, and moral, so far as that can be secured by obtaining teachers of the highest moral tone and capacity.
8. That the education should be free. (I would have it free, from primary through secondary schools, all the way up to the university.)
9. Compulsion. And most important of all—10. That, after fair notice, with due regard to all vested interests, denominationalists should either allow their schools to be absorbed in the national system, or bear the entire cost and responsibility themselves. I would add only two remarks on the seventh point, viz., the secular character of the education.

1. As to moral culture in the national secular schools. So far as I have seen, no one has called attention to the undoubted fact, that (save with an atheistic schoolmaster, and none such would ever be) the great fundamental principles of morality can and must be taught on that basis of natural religion on which all theists are agreed. My exact meaning will be instantly appreciated by at least my brethren in the ministry.

2. As to the Bible. Individually I am for remitting the Bible to Bible-believing and Bible-loving men in the family and in the church; partly because I see clearly the Roman Catholic difficulty. But, if any contend, like Mr. Mill and Mr. Dale, for the non-exclusion of what (to put it on the very lowest ground) is the grandest English classic, I think that should not divide us, which, when we come to get the battle in array against the Philistines, may God forbid!

Yours very truly,

H. T. ROBJOHN.

### THE COTTENHAM STORY.

To the Editor of the Nonconformist.

DEAR SIR,—I send you the best reply I can, from my recollection, of an occurrence between thirty and forty years ago, to your inquiry appended to Dr. Massingham's letter in the last number of the *Nonconformist*. I have no doubt that Dr. Massingham refers to some expressions used at a meeting of Dissenters, on the Church and State question, held at Cottenham, Cambridgeshire, by a Mr. Faux (not Folkes), a blunt and out-speaking farmer, who had no pretension, and made none, to represent the opinions of any one but himself. They became so notorious as to be quoted in the House of Lords many years ago. The meeting was held a few years before or after 1835. I believe that soon after the meeting the editor of the *Patriot*, or some leading Dissenter, made inquiry of the chairman about what Mr. Faux said, and the reply was published in that newspaper. The Rev. J. K. Holland, of St. Ives, Hunts, was a leader in the local crusade against the Established Church, in which this meeting was one of a series. I believe he was present, and he may be referred to for further information.

Yours truly,

THOS. D. PAUL.

Albert-grove, Leicester, Jan. 13, 1872.

To the Editor of the Nonconformist.

DEAR SIR,—There is no such person as Mr. Folkes living at Cottenham, nor has there been during the present century, if not long previous to that. At an open-air public platform meeting held in a carpenter's large yard in 1834, in, I think, February, at this village, at which I and several hundreds were present, Dissenters and Churchmen, there was on that platform a Mr. William Faux (not Folkes), a retired farmer from Huntingdonshire, who did "use the language he is reported to have used," or language similar to that, and much more beside. He was not a minister then, nor do I believe he ever was one; but during the latter part of his life he used, I think, occasionally to give pulpit addresses. He was a hyper-Calvinist. I knew him well for several years. There were seven or eight platform speakers on the occasion referred to, only three of whom are, I believe, now living—the chairman, Mr. Holland, a retired Independent minister of St. Ives, Hunts, and Mr. G. Bailey, a retired Baptist minister, now living somewhere in Northamptonshire. The meeting for several years after was called by the name of "The Red-fire-hot Meeting." Who would have thought that our quiet, retired agricultural village, Cottenham, would ever again be poked out of its obscurity into public notice upon that or any other question?

Yours respectfully,

JOHN MANN.

Cottenham, near Cambridge, Jan. 12, 1872.

### "PERFECTLY RIGHT."

To the Editor of the Nonconformist.

SIR,—In the present discussion with reference to school boards, education, and religion, the following observations, made by the late Rev. Benjamin Parsons, of Ebley, at a meeting in Bristol, deserve to be remembered.

Mr. Parsons, speaking on education, referred to the barefooted child sent by the parent to the dramshop for gin. This education he declared to be the most expensive of all others, for drinking was the parent of nearly all the crime of the country, and crime was always costly.

Then, touching on the plan by which each person was virtually required to support the religion of every other person, he said, "I will relate an anecdote. Once I lived near a doctor, who, when called to visit a patient, would learn what had been done, and had a remarkable habit of saying, 'Perfectly right! perfectly right!' One day, being sent for to visit a person who was unwell, he asked the goodwife what had been done. She replied, 'My husband has bathed his feet in warm water, and I have given him some 'gruel,' and he is now in bed.' The doctor responded, 'Perfectly right! perfectly right!' A prescription was made out, and the next day the doctor repeated his visit, and the good wife thought she would test the doctor and see if he did not say 'perfectly right' without due reflection. 'Well,' said the doctor, 'how is your husband going on?' 'Oh,' said the woman, 'he is a great deal better, so much so that he has eaten six eggs, sholls and all!' The doctor immediately responded, 'Perfectly right, perfectly right.'

"Now," continued Mr. Parsons, "here comes the Government inspector to visit the schools. Stepping into the Presbyterian school, he asks whether they are teaching the doctrine of predestination as held by John Calvin; and being assured that this is being done, he says, 'Perfectly right.' He next looks in at the Roman Catholic school, and asks, Are you teaching the supremacy of the Pope and the doctrine of transubstantiation, the duty of confession, and the power of the priest to grant absolution? Learning that these are being duly taught, he says, 'Perfectly right,' and proceeds to the Wesleyan school, and inquires whether the doctrine of free will as held by John Wesley forms a part of the instructions given; and finding that this is the case he responds, 'Perfectly right'; and so by the application of the taxes to support denominational schools every person is assisting to support the religion of every other person."

Yours obediently,

THE "FATHER DICKSON" OF "DRED."

Ross, Dec. 5, 1872.

### TURBERVILLE MEMORIAL FUND.

To the Editor of the Nonconformist.

SIR,—We beg to enclose a complete list of contributions up till this date to the above fund, some of which are due to your kindness in making known the circumstances of the case in last week's *Nonconformist*. The committee are very anxious to make up a fund of 2,000*l.*, so as to afford 180*l.* a year to the bereaved family. The present sum has been contributed by about one hundred persons, but we doubt not there are more than this number of gentlemen in the Congregational Churches who would like to give their aid in so righteous a cause. If any of your readers are disposed kindly to assist us, perhaps they will bear in mind that he gives twice who gives quickly, and that the power of despatching letters and circulars, in honorary secre-

taries, who have other duties to attend to, is limited. About one letter in twelve receives an answer.

We are, Sir, yours faithfully,

EDWARD WHITE,

Tufnell Park, N.

MARK WILKS,

Bartholomew's-road, Holloway.

Hon. Secs.

January 16.

Subscriptions may be sent to the secretaries, or to the treasurer, Samuel Spalding, Esq., 147, Drury-lane.

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YANKEE SMARTNESS.—A "joke" is credited to an American visitor to England. "Wall, stranger," he is reported to have said, "I guess that your English juries ain't ma't no how. If an American jury had tied the Tichborne case now, I'll tell you what they'd have done. They'd just have bought up all the Tichborne bonds, and then found a verdict for the plaintiff."



## THE EDUCATION ACT.

## SCHOOL BOARDS.

LONDON.

The London School Board on Wednesday held its first meeting since the Christmas recess. The election of a member for the City in the place of the Rev. Wm. Rogers was fixed for the 12th of February. Lord Lawrence then proposed the following motion:—

That it be referred to the committee on Section 74 of the Act to consider and report to the board whether "the arrangements for putting in force the bye-laws" should be so far modified as to give to the divisional committees control over the subdivisional committees, and that the same committee do further consider and report to the board the best mode of giving effect to the resolution of the board of the 2nd November last (Mr. Smith's resolution), with regard to the remission and payment of fees, through the agency of the committees to be constituted under those arrangements.

His lordship said he considered that it would be a wise course for the board to delegate to the divisional committees the subject of remission of fees, as those committees would be able to act upon local knowledge, and would, in his opinion, be able to treat on this difficult subject better than the board could. The committee he proposed to send it to now was the school management committee. Mr. H. Dixon seconded the motion. Mr. Gover held that if the remission of fees were left to the committee, there would not be that uniformity of action practised in different parts of the metropolis which there would be if the board controlled whatever remission of fees it was found necessary to make. The Rev. J. A. Picton and Mr. Macgregor urged that the question of remission of fees should be struck out of the motion. After several members had spoken, most of them urging that the question of remission of fees should not now be opened, Sir Thomas Tilson spoke on the opposite side, and declared that the question was a pressing one, as the board was actually commencing its work of education, and this was a most material point—in fact, remissions of payments had already been made. Mr. Stiff remarked that all the board had heard was theory, and he would now give them some facts. The board had taken over what were "free schools" in the New Cut, and had opened them as fee-paying schools, with the result that there were now 100 more scholars in them than they were estimated for, and on the day before fifteen children had to be sent away because there was not room. (Hear, hear.) Yet all these children paid fees. Mr. C. Reed, M.P., added that it should also be known, in connection with the facts stated by Mr. Stiff, that the children who now paid fees in the schools referred to were the very children who formerly had education free. (Hear, hear.)

Several other members spoke upon the question, and ultimately Lord Lawrence withdrew, against his will, he said, the latter portion of his motion, and substituted one referring to the School Management Committee for consideration and report the subject of defining clearly the powers and mutual relations of divisional and subdivisional committees respectively. This was carried.

Upon the motion of Mr. C. Reed, M.P., it was resolved that the plan for erecting a school upon the German system of class division should be tried upon a site in Essex-street, Stepney, where it has been determined to provide accommodation for 1,000 children.

On the motion of Mr. Reed, it was agreed that the Works Committee should bring up a list of the sites selected for the exercise of compulsory powers, that they might be embodied in a petition to the Education Department.

With reference to a request from the Science and Art Department that the board would co-operate in organising the conduct of the examinations, and would recommend the appointment, in each of the ten school divisions, of a gentleman who might act as local secretary, a committee to which the matter had been referred recommended that the answer sent should be a request to the department to renew the invitation a year hence, the board having its hands too full of work at present. An amendment was proposed for the appointment of local secretaries for two divisions, but this was opposed by Mr. Lucraft and others. Mr. Lucraft expressed his disgust with the department for not having erected local theatres for working men for lectures and art study. Mr. Smithies, Mr. Freeman, Lord Lawrence, and others spoke to the vast amount of good work being carried on by the department, and the board, on a division, agreed to the committee's report.

Some other business was despatched, and the board adjourned for a fortnight.

The resignation of Mr. McCullagh Torrens, M.P., one of the representatives of the Finsbury division, will, it is announced, shortly follow that of the Rev. William Rogers. Mr. Hugh Owen, who was one of the candidates at the general election, and who is well known as having taken a very active part in all educational work for the past quarter of a century, is now a candidate for the vacant position. In his address, of November, 1870, Mr. Owen said, "the chief part, indeed, of my voluntary labour for the past thirty years has been bestowed on the advancement of popular education on undenominational principles." In the city, Mr. Sheriff John Bennett is the only candidate for the position rendered vacant by the Rev. William Rogers's resignation. The election for the City will be on the 12th of February.

THE NORTHAMPTON SCHOOL BOARD have unani-

mously resolved to endeavour to hire the existing schools, and have adjourned the enforcing of the compulsory clauses.

NOTTINGHAM.—The school board of this town have issued a notice to parents to the effect that they have been "empowered to require parents and guardians of children of five to thirteen years of age, to send them to school, unless there is some reasonable excuse. There are now numerous vacancies in existing schools. The school board therefore desires hereby to urge all parents and guardians at once to send their children to some school where efficient instruction is given. Note.—This notice is intended to render legal interference by the board as little as possible necessary, but should the notice not have the desired effect, the board will put in motion the machinery at its command."

LIVERPOOL.—At the monthly meeting of the Liverpool School Board on Monday, it was resolved that, pending the examination of the statistical returns furnished by the board to the Education Department, and the report thereon of the inspector as to the actual deficiency of school accommodation within the borough, the board proceed at once to make provision by the erection of schools for 6,000 children in the districts which most urgently needed increased accommodation, and that suitable premises be rented to make immediate temporary provision for this amount of school space. A successor to Mr. Eden, who has died, will have to be elected on the 31st inst. As yet no candidate has appeared to supply Mr. Eden's place. We understand that the Nonconformist section have no intention of proposing or bringing forward any one candidate, feeling certain that if they did so, he would have little chance of success.

SALFORD.—At the monthly meeting of this board on Thursday, the clerk read the statement of school fees paid during the past quarter. Mr. Warburton asked what the total amount was. The clerk: 168*l.* 10*s.* The minutes of the School Fees Committee were read, as also was the following recommendation by the committee:—

That it be required of all parents of children between five and thirteen years of age, to send such children to school, unless they are receiving efficient instruction in some other manner.

Mr. Warburton said that before that was passed he wished to ask a question—how many school orders had been granted? The clerk said there were 1,182 in force, and 1,627 children had been paid for by the board. The recommendation was agreed to, and the minutes adopted. The board then proceeded to appoint committees for the ensuing year. It was then resolved by six to two that there should be quarterly returns as to the state of education in the borough.

DEWSBURY.—A meeting of this body took place on Tuesday; Mr. Richard Clarkson, the chairman, presiding. It was resolved that the clerk and the Rev. H. Sturt should communicate with the Endowed Schools Commissioners with the view of ascertaining whether some of the funds at their disposal could not be applied to promoting a higher class education in the elementary schools within the borough. A rather lively conversation took place on the cost of the late extraordinary election, and particularly upon the bill of the deputy-returning officer. Eventually, however, the several accounts were passed. A committee was appointed to ascertain if any rooms can be obtained for the temporary use of the board in which to commence schools until suitable premises be erected for permanent use, and it was also agreed to elect a committee to prepare a report upon a scheme of education to be adopted by the board in the schools under its control. A financial and a statistical committee were also formed, these latter being permanent. After this the members went into committee to consider the report of the committee appointed at the previous meeting of the board to select sites for the proposed new schools.

LEEDS.—At a meeting of the Leeds School Board on Thursday reference was made to the satisfactory opening on Monday last of thirteen provisional schools. Mr. Beckwith, chairman of the Education Committee, said there had been an unexpectedly large attendance, the total being 1,602, of whom 600 were under seven years of age. Owing to the large numbers, there had been some difficulty because of a want of adequate assistance, but steps had been taken to meet it as readily and as efficiently as possible. As to the class of children, it was found that the majority were either very ignorant or totally uneducated. It was stated that several of the schools were inconveniently crowded, and it was agreed that measures should be taken promptly to provide additional temporary school accommodation. A proposal came before the board that as in Leeds there are about fifty blind children as also there are about half that number of deaf and dumb children, class-rooms affording accommodation for twenty scholars should be set aside in one or two schools belonging to the board, to be specially devoted to their education; that as soon as a class of twenty blind children be formed, or of ten deaf and dumb, a special teacher for each class be appointed; and that the fees in such schools (the education of the blind including music) be modified in relation to the circumstances of the parents. Some members of the board thought this plan would involve too great expense, and the matter was referred to the Education and Management Committee. With reference to a memorial from the Leeds clergy, presented some weeks since, suggesting changes in the education schemes prepared by the board, and dissenting from some of the contemplated arrangements, it was announced that a committee, to whom the memorial had been

referred, were unanimously of opinion that the board could not take any action upon it, as the opinion of the board had already been taken on the several questions raised in it.

## RESISTANCE TO A SCHOOL BOARD RATE.

At the Hanley Police-court on Monday, before Messrs. J. Balguy (stipendiary magistrate) and Mr. Brownfield, Mr. Harvey Adams, china manufacturer, of Fenton, was charged with neglecting and refusing to pay a rate levied under the Elementary Education Act, 1870, by the Stoke-upon-Trent School Board. Mr. W. Keary, solicitor, of Stoke, appeared on behalf of the overseers in support of the claim; and Mr. Motteram, barrister-at-law, instructed by Mr. F. Adams, of Birmingham, represented the defendant. The court was densely crowded, and many influential Nonconformists were present.

Mr. Keary, in opening the case, stated these proceedings had been taken with reluctance and regret, because the overseers felt that they had a right to expect that a gentleman in Mr. Adams's position would act the part of a good citizen, and render a cheerful and willing obedience to the law instead of setting it at defiance, and encouraging others to resist it. Probably, if Mr. Adams had been left entirely to himself, and to the exercise of his own judgment, he would have paid the rate, but he appeared to have been influenced by parties at a distance, and having entangled himself by pledges and promises from the performance of which he felt it would not be honourable to retire. He felt sure that Mr. Adams was not acting in accordance with his own views and wishes in resisting the rate, because he must be well aware that a considerable portion of the rate was required to meet the cost of the election of the school board, for which he was himself a candidate, and therefore the refusal to pay the rate was like refusing to pay for a dinner which he had ordered and eaten. He had not given any notice of appeal against the rate, he did not allege that he had been unfairly rated, or that he had been dealt with unfairly in any respect, and therefore he (Mr. Keary) could not see why he should resist the rate, because a small part of it was to be applied in a way of which he did not altogether approve. (Mr. Motteram: I am told it has a large part.) If such an objection was good in the case of an education rate, it might be good in the case of any other kind of rate.

Evidence having been given to establish the legal proof, which was, of course, merely of a legal character, Mr. Motteram addressed the bench on behalf of his client. He said his learned friend had made some observations in regard to the conduct of Mr. Adams in resisting this rate, and he had also reflected upon certain parties, with whom he said Mr. Adams was acting in what he chose to term opposition to the law. It had already been stated that Mr. Adams was an influential member of the Nonconformist body, and it was well known that he objected on conscientious grounds to the payment of fees to denominational schools. In that respect he was not singular, for the whole country was at the present time agitated on the subject. It was not necessary for him to express his opinions on the subject, or to say whether he agreed with his client in every respect, but it was well known in the district that he objected to this rate on conscientious grounds. He could not understand why proceedings should be taken against Mr. Adams alone. He could scarcely make out who had instituted these proceedings, and he hoped they were not instituted from pique or ill-feeling on the part of the collector or one or more of the overseers. It was rather remarkable that proceedings should have been taken on a former occasion, when the summons was withdrawn, and the collector censured for taking it out. The question, however, for the bench to decide was whether the rate had been properly made, and whether legal steps had been taken to enforce it. He was instructed to say that Mr. Adams would resist the rate by legal means in his power, and that if he could possibly help it he would not allow the law to impose a burden upon his conscience. What would be the result of his resistance to the rate it would be impossible to tell. It was once thought hopeless to resist the payment of Church-rates, but in the end Parliament saw fit to abrogate them altogether. It might be a long or a short time before the obnoxious clauses of the Education Act were repealed, but these proceedings might be a forerunner of that repeal, and if they were it would give great satisfaction to the Nonconformist body and to his client, Mr. Adams. He made these observations entirely in consequence of what Mr. Keary had advanced, and he would now proceed to show the bench that the rate was illegal. The Act required that a precept should be signed by two or more members of the school board, authorised to do so by resolution of the board. If that was not done the precept was irregular, and the rate was illegal. The clerk to the school board had admitted that the second precept was signed by members who were not authorised by resolution to sign it. Mr. Motteram contended that the second precept was entirely worthless, and with regard to the first precept, said that it was signed by the president and vice-president of the board in those several capacities, and not as simple members of the board, as required by the Act. He also took the further objection that there ought to have been an interval of seven days between the demand and the issue of the summons.

Mr. Keary, with some warmth, said that Mr. F. Adams had misled him, for he distinctly gave him to understand that he admitted the legality of the



proceedings with regard to the notice. This point was again debated, and ultimately Mr. Motteram said that rather than expose himself to the imputation of having wilfully misled Mr. Keary, his client was willing to withdraw this objection, although it was never intended to admit the full legality of the notice. After a short consultation with his colleague, Mr. Balguy said the bench were of opinion that the precept of the 14th of April was in conformity with the Act of Parliament, and that, therefore, the rate was legal. The other difficulty which Mr. Motteram had raised would have been a difficult one if persisted in, and he thought it was very creditable both to Mr. F. Adams and Mr. Harvey Adams that they had withdrawn it.

In reply to Mr. Motteram, Mr. Balguy further said the bench thought the second precept was invalid, but that the first precept for 150*l.* justified the raising of the rate, although the amount of the rate was 572*l.*

Mr. Keary said he understood that Mr. Adams would not pay the rate, and therefore he must apply for a distress warrant. Mr. Balguy trusted Mr. Adams would reconsider his decision. Mr. Adams said he was much obliged to Mr. Balguy for his advice, but he felt so strongly that this rate was an outrage on the liberties of Englishmen, that nothing would induce him to pay it. The bench accordingly directed a distress warrant to issue.

**THE SCOTCH EDUCATION BILL.**—On Thursday a deputation of Free Church ministers and others waited on the Lord Advocate in Edinburgh, with reference to the proposed Education Bill for Scotland. The Rev. Sir Henry Moncreiff, who stated the object of the deputation, said that the desire of the Free Church, as expressed both by the last General Assembly and by the Presbyteries, was that the Shorter Catechism should be retained in the schools under the new bill. In reference to a timetable conscience clause, he said he saw that it might be necessary for the Government to propose such a table in the forthcoming Scotch bill, in order to protect the timetable conscience clause which was now in the Irish system, but he could not see how the Government could be induced to exclude the Shorter Catechism from the schools. The Commission of the Free Church was very much gratified in seeing, from the second edition of his lordship's late bill, that nearly all the most important suggestions which had been made by the Free Church had been accepted and attended to. He regretted, however, that his lordship had not had it in his power to make the provision in regard to the denominational schools which they had suggested. He further stated that the deputation were not empowered to press for any provision to prescribe the teaching of religion in schools according to use and wont; but, no doubt, it would be favourably received by the Free Church as a body if religion should be taught in the schools as it always had been done. They were not, however, empowered to press that proposal. Sir Henry then referred to the views held by the Free Church as to teachers' salaries, the dismissal of teachers, and other matters. The Rev. Dr. M'Lauchlan also made a few remarks. The Lord Advocate said he would take the statements made by the deputation into careful consideration.

#### INTERNATIONAL ARBITRATION.

Arrangements are being made for the holding in Manchester of the Conference on International Arbitration, and in support of Mr. Henry Richard's motion (postponed from last month in consequence of the illness of the Prince of Wales) for Monday, Jan. 22. The Mayor of Manchester has promised to preside, and the list of signatures convening the meeting is headed by the bishop of the diocese (Dr. Fraser). Amongst the names are those of the High Sheriff of Lancashire (Sir James Watts), Mr. Jacob Bright, M.P., Mr. Peter Rylands, M.P., Mr. N. Buckley, M.P., Mr. F. Whitworth, M.P., Sir E. W. Watkin, Mr. E. Ashworth, J.P., Bolton, Mr. Hugh Mason, J.P., Mr. Thomas Thomasson, J.P., Mr. Richard Johnson, J.P., Mr. John Rylands, J.P., Mr. Benjamin Whitworth, J.P., &c., &c.

The appointment of international arbitrators to meet at Geneva, under the terms of the recent treaty between Great Britain and the United States, has excited much attention on the continent. In Spain, Senor Marcoatu, a member of the Cortes, has given notice of his intention to introduce a motion very similar in its nature to that which will be shortly brought before the English House of Commons by Mr. Henry Richard. In Sweden also, a member of the Legislature, M. Hedlund, has recently spoke and written much on the same subject. In France it is being discussed with much ability in some of the public journals, and a new society for promoting the spread of International Arbitration is being founded under the presidency of M. Marbau. In Holland the members of the Dutch Peace League have sent an address to Mr. Henry Richard, expressing their lively interest in his intended motion. That body includes some of the most influential men in Holland. Its president is Herr J. A. Jolles, of the Hague, a jurist of European reputation, and now Minister of Justice for the Netherlands. Amongst its other leaders are two Councillors of State—Herr P. J. Bachiene and Dr. Bleeker—and the following members of the Dutch Parliament: Heer J. de Bosch Kemper, Dr. van Eck, Heer Moons, Heer Jonckbloet, and Heer Franssen van de Putte. In their address to Mr.

Richard, they say:—"The General League of Peace in the Netherlands testifies its sympathy with you for having at this moment, when peace is not menaced and the minds of men are again calm, taken the initiative and at the same time the first practical step in the way leading to the reform of international law."

#### FUNERAL OF SIR FRANCIS CROSSLEY.

The funeral of Sir Francis Crossley took place on Friday, at the General Cemetery, Lister-lane, Halifax, and was the occasion of such an outward manifestation of sorrow as is seldom witnessed. All the shops and places of business were closed. The large bell of the Town Hall tolled out its mournful notes, and every church bell in the town added its quota to the melancholy dirge. There was (says the *Manchester Examiner*, to which paper we are mainly indebted for the report) no exception to the unanimity of sorrow which was everywhere shown. This unanimity was the more remarkable as it was spontaneous, for no municipal edict had gone forth recommending the suspension of business, but each acted according to his own feeling, and the result showed that a common impulse animated all. The hour fixed for the funeral was eleven o'clock, but for an hour previously a procession was organised, which was very representative in its character, and embraced men of all religious denominations and politics. The general rendezvous was appointed at the West Parade. The first to make their appearance were the workmen employed at Messrs. Crossley's works, who assembled in the yard of the Dean Clough Hall to the number of 1,500, and, headed by their foremen and managers, marched to the general rendezvous on West Parade, where they were met by a great concourse, consisting of members of Parliament, members of the Corporation, Board of Guardians, and other public bodies who had previously assembled in the Town Hall. The members of the Corporation did not appear in the insignia of their office, but wore the plain habiliments of mourning, except the mayor, whose chain of office was covered with black crape. Amongst those who were in the procession were Lord Halifax, the Marquis of Hartington, the Right Hon. James Stansfeld, M.P., Mr. A. Illingworth, M.P., Mr. S. Morley, M.P., Mr. George Leeman, M.P., Sir Henry Edwards, Colonel Akroyd, M.P., Sir Titus Salt, Mr. Titus Salt, Mr. H. W. Ripley, Colonel Stansfeld, Mr. W. H. Rawson, Mr. W. Morris, the Rev. J. Irving (Church), the Rev. Loutitt (Wesleyan), the Rev. R. Judd (Church), the Rev. Thomas Michael (Baptist), the Rev. Dr. Ingham (Baptist), the Rev. W. Randalls (Wesleyan), the Rev. T. Lewis (Baptist), the Rev. R. Proud (Baptist), the Rev. S. W. D. Fox (Church), the Rev. J. Ellison (Church), the Rev. J. Parker (Baptist), the Rev. C. Illingworth (Independent), Captain Holroyd, Mr. J. B. Brown, Mr. J. E. Norris, the late town clerk (Mr. J. Franklin), Mr. J. E. Sykes (president of the Conservative Association), Mr. H. A. Ridgway. There was also representatives of the magistrates, and legal profession; and every class of citizen was represented, the total number being about 400. The procession then went on towards Belle Vue, the residence of the deceased baronet, the route being thronged with spectators, or rather, we should say, mourners. There was, however, no crushing or unseemly rushes, and the work of the police in keeping order was comparatively light. It should be stated, as a mark of the respect and good feeling which pervaded all class, that the marshals of the procession were all Conservatives. Upon arriving at Belle Vue the procession opened to allow the funeral cortege to pass from the residence of the deceased. This was headed by four mutes and three mourning coaches, containing the medical attendants, the Rev. Dr. Mellor (Halifax), the Rev. J. J. Bartlett, and the directors of the Crossley Company. Then came the hearse, followed by three private carriages, containing the relatives of the deceased. The first carriage contained Sir Saville Brinton Crossley, Bart., the only son of the deceased, Mr. Robert Crossley, and Mr. John Crossley, brothers of the deceased, and Mr. John Lewis Crossley, nephew and manager of the works. The second carriage contained nephews of the deceased, Mr. Louis John Crossley, Mr. John Crossley, Mr. Edward Crossley, and Mr. Harry Crossley. The third: Mr. Arnold Crossley, and Mr. Clement Crossley, and Mr. John Brinton, Mr. Alfred Brinton, Mr. Baird, and Mr. Broom, of Kidderminster, relatives of Lady Crossley. In accordance with the wish of the family, there were no private carriages. The united procession then went towards the Park-lane Chapel, where the mortuary service was to be held, conducted by the Rev. Dr. Mellor, who was the minister and an intimate private friend of the deceased. The chapel is not a large one, and although everyone was anxious to secure a seat, yet the arrangements were so orderly that no confusion occurred. The sight outside the chapel was a remarkable one. The road was crowded and almost impassable, and every place of vantage was seized to obtain a favourable view. The scene in the interior of the chapel was equally impressive. The body of the chapel was reserved for the mourners and those who composed the procession; the choir was appropriated to some aged representatives of the bounty of the Crossley family, being inmates of the almshouses, and the gallery facing the pulpit was filled with 150 children from the Crossley Orphanage, whilst the side galleries

were occupied by the general public. The pulpit was draped in black, and the coffin, which bore the inscription,

Sir Francis Crossley, Bart., M.P. of Somerleyton and Belle Vue; born 20th October, 1817; died 5th January, 1872.

was placed in front of the communion rails, with the two mutes on either side, the organ playing the solemn dirge, the "Dead March." The Rev. Dr. Mellor, in faltering accents, read the funeral service. A solemn silence, only broken by the subdued sobs of the mourners and the more demonstrative grief of the aged recipients of the bounty of the deceased, reigned in the building. The effect was much heightened when the Rev. Dr. Mellor, who had great difficulty in restraining his feelings, delivered a funeral oration upon the deceased. The address touched the hearts of all present, and the outward signs of grief became more demonstrative and touching.

The Rev. Dr. Mellor, in the course of his address, said:—

I have but few words to say to you on this occasion. I can say but few, for I myself also am but a man, and I have to bury this day that which remains on earth of the dearest friend I have ever known, or henceforth can ever expect to know beyond the circle of my own family. For four and twenty years has that friendship lasted, without a cloud, and even without its shadow, in ever-growing depth and tenderness; and now, though my heart is with the mourners there, and mingles its grief with theirs, I have to lay upon it a cruel restraint, while I speak to others, and commit his body to its last resting-place. Such a sad office I had fain hoped that I might never be called upon to perform, or, at least, not until his head had been crowned with hoary hairs; but his sun has set not long after the full moon. I do not venture now to attempt any analysis of the character of my departed friend, or to descant on that rare combination of qualities by which he achieved the success which he sought, and the reputation and honour for which he did not seek. Within a compass of life comparatively brief, there were showered upon him wealth, respect, and dignities which the ambition of most men may sigh for in vain. From his own town, his country, and his Queen, he received marks of confidence which were merited by sterling worth and were worn with a chastened humility which served to show the real greatness of his soul. He is gone, and he has left a blank everywhere. He has left a blank in a widow's heart, the desolateness of which she only knows. He has left a blank in a son's heart, whom he loved with a passion that grew stronger with life, for whom his constant prayer was that he might be a man of God, and walk in the ways of truth and righteousness. He has left a blank in his family of brothers, who "never will look upon his like again." He has left a blank in that firm which owed so much of its prosperity to his enterprise and wise foresight. He has left a blank in the town which he has blessed with his benevolence, and in every home of which his name is, and will be through coming years, a household word. He has left a blank in that church which he often said was the dearest spot to him on earth, and where he found his place until his strength utterly failed. He has left a blank in the House of Legislature, where his counsels were valued, not for the eloquence of their exposition, but for their intrinsic sagacity and truth. But if he has left a blank, he has also left a heritage better than wealth. He has bequeathed to this town a name which even slander cannot sully, and which envy is compelled to honour. I refer not now to monuments of that name in stone, the almshouses and the orphanage, which will proclaim to generations yet unborn the fact that amid the keen and withering selfishness of the world there have been some men who could feel the sorrows of others as if they were their own. Nor do I refer to the park, which was a noble endeavour to produce and perpetuate, under inhospitable skies, and amid more destructive elements than they, the sweeter scenes which people love to create in other and more favourable spots. I refer to the name in itself, for the noblest bequest which a man can make in this world is a name without reproach, a name of truth, of honour, of charity, of benevolence, of godliness; and this is the name which is this day bequeathed, not to Halifax only, but to England and the world.

Upon leaving the chapel the procession re-formed, and took the route to the cemetery, where the coffin was lowered to its last resting place, the family vault.

On Sunday touching allusion to the lamented death of Sir Francis Crossley was made at many of the places of worship in Halifax. Muffled peals were again rung on the bells of All Souls' and the parish churches. At Square Congregational Church, in the morning, there was an immense congregation, and hundreds could not obtain admittance, there being an expectation that Dr. Mellor would preach a sermon in allusion to the sad event. The pulpit was draped in black cloth, and in the front was a wreath of white flowers encircling the letters "F. C." also worked in white flowers. There were present Lady Crossley, Sir Saville Brinton Crossley, and other members of the family. After the usual morning service, Dr. Mellor took his text from Acts viii. 36: "For David, after he had served his own generation, by the will of God fell on sleep." In the course of a long and impressive sermon, he showed how it was possible and practicable that men in all ranks and conditions of life could in various ways offer the service of which he had spoken, and that if they did all in their power in this direction, they would receive the reward, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." This reward, he said, crowned all true labour. "It may crown it soon, for David fell on sleep, and that sleep of death awaits us all. It has come to him whose remains we have committed, during the past week, to their



last resting-place. It may seem a mystery that he should have been withdrawn from life so soon, when such men are so much needed by the world, and when others who live but to cumber the ground, and to blight their generation, are spared even to old age. It is a mystery; but we must bow to the dispensation, and not question, still less resent it. The Hand which worketh all in all, and doeth all things well, has lifted him up from the midst of us, and given him that rest which remains for the people of God. And what a rest it is for him—a rest from a life which was full of toil—a rest from days which had been latterly so wearisome; and from nights so harassing, in which sleep was slow to come, and so quick to vanish; a rest from the struggles which enter into the lot of every Christian with temptation and sin; and a rest which will never more be broken. Farewell! but only for a season. Farewell! loving husband, tender father, faithful brother, constant friend, honourable citizen, bountiful benefactor, the orphans' guardian, the widows' comforter. Farewell! During the sermon, the congregation, which filled every part of the chapel, both in the pews and aisles, was visibly affected, and frequent were the sobs and ejaculations which escaped from many.

## Court, Official, and Personal News.

### THE PRINCE OF WALES.

A consultation between Sir W. Jenner, Dr. Gull, and Dr. Lowe has resulted in the issue of a bulletin bearing their signatures, and dated Friday, in which it is stated that the Prince of Wales continues to make satisfactory progress, and is daily gaining health. It is added that some time must yet elapse before the strength is fully established. There will now be no further bulletins. The first of this series of documents appeared on November 23.

Sir William Jenner and Dr. Gull (say the *Times*) visited the Prince of Wales at Sandringham on Saturday evening, and returned last evening to town. They found the Prince in every way much improved in health, and regaining strength satisfactorily. The Prince on Saturday was able to stand and to take a few steps. He has for the last few days been able to occupy during the day a room adjoining his bedchamber, and yesterday occupied his ordinary sitting-room. If the weather be favourable, it is expected that he will be able to drive out in the course of the week. His general condition, including that of the chest, is very satisfactory, and gives the best promise of sound restoration to health. The complete re-establishment of ordinary strength is, however, necessarily a slow process after so severe an illness, and it is probable that, for at least a month, the Prince of Wales will not leave Sandringham, where the air is fresh and bracing, from its proximity to the coast, and where all things will tend to promote his restoration to health and to aid the quietude which must conduce to it. The last bulletin has now been issued, and his physicians have been able to resign formal charge of their patient. Time and rest may be expected to do all that is necessary for his perfect recovery. The princess and the professional nurses are now his only attendants.

The *Echo* states on authority that, although the holding of a thanksgiving service at St. Paul's Cathedral, with reference to the recovery of the Prince of Wales, at which the Queen would attend, is under consideration, yet that no definite steps have yet been taken, nor any date officially assigned for the ceremony.

At the close of the meeting of the Dublin Synod of the Disestablished Church on Friday, Lord James Butler observed that although they were a disendowed and disestablished Church, they had not ceased to hold the same feelings as before of loyalty to the Throne and love for the members of the royal family. He thought they ought to express the feelings, which he was sure they all entertained, of thankfulness to Almighty God for having in His mercy preserved the life of the Prince of Wales. He suggested that a message should be sent to the Queen, offering their congratulations to Her Majesty; and he hoped his royal highness would be sufficiently recovered to receive the communication. Lord Plunket seconded the proposal, and the Dean of St. Patrick's, who presided, said it was so thoroughly in accordance with the feelings of the assembly that he would consider it adopted with acclamation. The meeting responded with enthusiasm.

Her Majesty and Court remain at Osborne.

The Princess Louise and the Marquis of Lorne have been visiting the Prince and Princess Christian at Cannes. It is stated that the health of the Princess Christian has much improved of late.

The Princess Louis of Hesse and her family have arrived at Brussels, on her way to Darmstadt. Her Royal Highness was accompanied by the Duke of Edinburgh.

The *Echo* is authorised to state that Mr. Scudamore has received no new appointment nor emolument.

Mr. Disraeli and Viscountess Beaconsfield have been staying for a few days in Dorsetshire, visiting Sir Ivor B. Guest, Mr. H. Gerard Sturt, M.P., and other friends. The distinguished visitors have since gone to Heron Court.

Lord Carnarvon has been seriously ill from the effects of fatigue and anxiety, the latter being mainly attributable to the death of his brother-in-

law, the Earl of Chesterfield. He is now considered by his medical attendants to be quite out of danger.

Professor Huxley is unwell, and is said to be going to Italy and Egypt.

A contemporary states that a marriage is arranged between Francis William, brother of Sir T. Fowell Buxton, and Mary, fourth daughter of Lord Lawrence.

Mrs. Somerville is at Rome, and the other day entered on her ninety-second year. She is still full of vigour, and working away at her mathematical researches.

It is rumoured in legal circles that Lord Hatherley has tendered his resignation to Mr. Gladstone. Various reasons are assigned for the step, the chief being the strictures passed on Sir R. Collier's appointment to the Judicial Committee.

Mr. Gladstone has, it is said, informed the Huddersfield Chamber of Commerce that he has considered, with the Duke of Argyll, the question of the appointment of a commercial member on the Council of India.

## Epitome of News.

The Oxford and Cambridge boat race is likely to take place on March 23.

Formal possession of Hampstead Heath was taken on Saturday by the Metropolitan Board of Works.

Cardinal Cullen has issued a circular allowing his flock to eat meat on Fridays, in consequence of the prevalence of smallpox.

A piece of land adjoining the Lombard Exchange, in Lombard-street, has been sold for 9,000*l.*, or about 19*l.* 4*s.* 6*d.* per foot super.

Mr. George Richardson, wine-merchant, Salisbury, has been fined 100*l.* for refusing to qualify for the office of Mayor. The case will go to the Court of Queen's Bench.

The Liberals of Scarborough have passed a vote of censure on their members, Sir Harcourt Johnstone and Mr. J. D. Dent, for declining to vote for the repeal of the 25th clause of the Education Act.

Mr. Ruskin's offer of 5,000*l.* for the purpose of an endowment to pay a Master of Drawing in the Taylor Galleries has, with some modifications, approved by Mr. Ruskin, been cordially accepted by the University of Oxford.

Mr. Armistead, one of the members for Dundee, has presented 5,000*l.* to be expended in providing two club-houses for the working men. Several gentlemen are to be appointed trustees, but it is intended to leave the working men who become members to make the arrangements of the institutions themselves.

Mr. J. S. Wright, of Birmingham, has issued a circular to his workpeople, intimating his intention of dividing among them a portion of the profits arising from their labours. He does not pledge himself to continue the practice, nor does he lay down the principle on which the distribution is to be effected.

Chapel-street Independent Chapel, Blackburn, one of the oldest Dissenting places of worship in the town and nearly the oldest in Lancashire, was on Wednesday greatly damaged by fire. The organ, one of the finest in the town, was wholly consumed and a portion of the ceiling and roof were demolished. The organ was partially insured.

A shocking death through drink has just taken place at Lindrick Dale. The deceased was a married woman, named Towell. For five years she may be said never to have been free from the effects of drinking brandy and rum. On Thursday and Friday she was constantly drunk, and was put to bed in a state of intoxication. In this state she drank a quantity of laudanum and died.

An Eastbourne correspondent writes:—"On Saturday evening, at about six o'clock, the Osprey, of Ipswich, from Sunderland for Poole, struck on the Sand Acre, off Beechy Head, east side. The crew, six in number, took to their boat, and, by a kind Providence, reached the shore opposite the Grand Parade, Eastbourne. They were provided with bed and board at the Workmen's Hall, at the expense of the Shipwrecked Mariners' Society, and on Monday five of them sent free to London. The Brighton Railway kindly sends all shipwrecked mariners free on their lines. The Shipwrecked Mariners' Society is one deserving the help of the public, as the calls are often heavy, especially in tempestuous weather."

UNITED KINGDOM ALLIANCE.—The promises of the 100,000*l.* guarantee fund of the United Kingdom Alliance now reach nearly 78,000*l.* During the week one of the subscribers, who had given his name for 250*l.*, called at the Alliance office and intimated that he wished to contribute a further sum of 250*l.*, but preferred not to give it in his own name.

## FOREIGN MISCELLANY.

THE EMPEROR WILLIAM AND THE BIBLE SOCIETY.—The following is a translation of a letter which has just been addressed by His Imperial Majesty the Emperor of Germany to the Rev. G. P. Davies, the representative of the British and Foreign Bible Society in Germany, acknowledging with gratitude the great benefit conferred upon the German army by the generous distribution of Scriptures effected during the late war:—"Berlin, Dec. 30, 1871.—To the Director of the British and Foreign Bible Society for Germany and Switzerland, the Rev. George

Palmer Davies.—I have, with the warmest interest, taken cognisance of the information respecting the operations of the British and Foreign Bible Society during the war of 1870-71, contained in your memorial of the 1st of last month. It has filled me with agreeable satisfaction to see with what zeal and with what circumspection you, in the spirit of the society which you represent, exerted yourself to give to the warriors of the German armies, by bringing to them the Holy Scriptures, the opportunity of strengthening themselves by trust in God for the fulfilment of their calling, and of receiving in the hour of suffering the direct consolation of religion. A magnificent result has rewarded your exertions. In consideration of this, I cannot refrain from expressing to you herewith my recognition of the high merit which you have gained for yourself in reference to the spiritual welfare of the German warriors, and my thanks for the rich blessing which you have diffused among them.—WILLIAM."

THE JEWS THROUGHOUT THE WORLD.—The *Allgemeine Zeitung* gives some interesting particulars as to the dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former numbers. They are now most numerous in the northern part of Africa, between Morocco and Egypt (where, especially in the Barbary States, they form the chief element of the population), and in that strip of Europe which extends from the Lower Danube to the Baltic. In the latter region there are about 4,000,000 Jews, most of whom are of the middle class among the Slavonic nationalities, while in the whole of Western Europe there are not 100,000 of them. In consequence of European migrations, descendants of these Jews have settled in America and Australia, where they are already multiplying in the large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread farther to the south. Timbuctoo has, since 1858, been inhabited by a Jewish colony of traders. The other Jews in Africa are the Falaschas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedschran, in Western Arabia. It has long been known that there are Jews in Persia and the countries on the Euphrates; in the Turcoman countries they inhabit the four fortresses of Scherisebs, Kitab, Schamatam, and Urta Kurgan, and thirty small villages, residing in a separate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jews in China, and in Cochinchina there are both white and black Jews. The white Jews have a tradition, according to which in the year 70 A.D. their ancestors were 10,000 Jews who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem. The Jews remained at Cranganore until 1565, when they were driven into the interior by the Portuguese. The black settlers are supposed to be native proselytes, and have a special synagogue of their own.—*Pall Mall-Gazette*.

STRANGE SCENE IN THE FRENCH NATIONAL ASSEMBLY.—At the opening of the Thursday sitting M. Jean Brunet, an eccentric member of the Extreme Left, laid a proposition on the table and demanded urgency. "God," he said, "in His justice had inflicted a terrible chastisement on France because France, the redeemer of nations, has allowed herself to be corrupted by rhetoricians, historians, and ruffians." A voice inquired amid much laughter: "Are you speaking of the men of September the 4th?" The President here whispered a few words to the speaker, who continued—

France abandons her purest and most worthy children, and allows Christ to be insulted, who had overwhelmed them with benefits. (Applaudation to the Right.) Does France desire to live amid ruins and darkness, conspiracies, vanities, ignorance, and degradation? Or France, does she desire to raise her head and enter on the path of salvation? To regenerate herself, she must appeal to that principle which sheds its beams over the whole world; she must condemn and scathe the sectarians whose pretensions end in atheism. (Murmurs to the Left, applause on the Right, and laughter in the Centre.) Let us bow down before the teaching which comes from on high. France should disengage herself from all malaria and incredulity, and enter the path indicated by the universal Christ. (Murmurs to the Left, and "Bravo, citizen!" on the Right.)

M. Brunet then said he had the honour to lay on the table the following proposition:—

Art. 1. France devotes herself to God Almighty. (Several members of the Right: "Bravo.") Art. 2. She will build a temple to Christ on the heights twice consecrated to the King of Rome. Art. 3. The Temple of Christ shall bear the following inscription, "God protects France; He reigns and commands." (Violent murmurs on the Left, applause on the Right.)

"These articles," added M. Brunet, "should be taken into consideration at once, and the question of urgency is submitted to the Assembly, which is the soldier of Christ. (A voice to the Left, "Let us return to the raw material.") We must replaster the fissures of a rotten edifice, and for this work a spirit of Christianity is necessary." (Noise and cries of "Enough, enough!") The question of urgency was put and negatived by all but three deputies.

It is recorded of Sydney Smith that he was once asked by Landseer, the celebrated animal painter, to sit for his portrait. "Is thy servant a dog, that he should do this?" was the reply of the witty divine.



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We shall be much obliged, and it will be a great convenience, if friends whose subscriptions have expired and who have not yet sent to us, will be good enough to remit as usual to the Publisher, without further private notice than has already been forwarded.

## TO CORRESPONDENTS.

"W. W."—The insertion of his letter might involve an action for libel.

"A. Chaplin."—Crowded out this week.

"\*." The title-page and index of the volume for 1871 has been unavoidably delayed, but will be given with our next number.

## The Nonconformist.

WEDNESDAY, JANUARY 17, 1872.

## SUMMARY.

THE British people may happily cease to feel any special anxiety relative to the health of the Prince of Wales. The last of the series of public bulletins, which indicates his slow but sure progress towards complete recovery, has been issued. His Royal Highness appears to have been spared any constitutional injury, and extra medical attendance is no longer necessary. Time and rest will, it is hoped, perfect the cure.

There are many signs of increasing political activity; and there are also abundant rumours, such as the prospective retirement of the Lord Chancellor in consequence of the "Collier scandal," which people may exercise their own discretion in crediting, or not. The Chief Secretary for Ireland has, however, told the Dublin vintners that during the coming session there will be, in all probability, separate Licensing Bills for England and Ireland. M.P.'s are still busy addressing their constituents, or otherwise expounding their views. Sir John Pakington has been entertained by and after his fashion entertaining the Rochdale Conservatives. After Lord Derby's sober criticism, the right hon. gentleman's sensational description of the country going to the dogs through the revolutionary and fatal policy of the Gladstone Government, rather detracts from Sir John's reputation. Nevertheless, the commoner agrees with the peer that it is very undesirable to try just yet to supplant the incendiary Administration. The Conservatives are good enough to wait another year. Professor Fawcett has made a speech at Brighton which reads like a Radical manifesto, and indicates that the hon. member will continue to be the assailant of the Treasury Bench. Liberal M.P.'s are already getting into difficulties relative to the Education Act—such members, for instance, as the representatives of Scarborough, who, having declined to support the repeal of the 25th Clause, have been rebuked by an adverse vote at a large meeting of their constituents.

The *Spectator* stands almost alone amongst Liberal journals in advocating large concessions to the Irish Roman Catholic hierarchy, who will this day in Dublin open their campaign against the national system of education

in Ireland. Our contemporary, in deploring Lord Derby's refusal to place Irish education in Ultramontane hands, asks—as the only question worth discussing—"Have we any right to force on the Irish a system of education which—we do not say the priests—but the people themselves dislike?" This we take to be an enormous assumption. Will the *Spectator* first prove that the Irish people "dislike" the present system? Is it not notorious that the great mass of Catholic children have been for forty years and are now trained in these national schools; that so far from objecting to mixed education, Episcopal threats of heaven's vengeance have not sufficed to keep them away; that the modifications from time to time introduced have been in weak compliance with incessant prelate importunity; that no case of proselytism in connection with these schools can be advanced; and that the demand for subverting the present plan, after forty years of successful trial, and placing primary education in Ireland under the thumb of Cardinal Cullen and his brother bishops, comes from Rome, and is simply an audacious claim to expend the Imperial revenues in enslaving the souls and intellects of a population who have been well content with the system of education offered them? There is also positively no grievance in the case but such as the Catholic hierarchy has vamped up; and nine-tenths of the English people agree in the necessity of protecting the Irish people against this spiritual despotism, and in repudiating with Lord Derby the theory that Ireland should be governed through the Catholic clergy.

As may be supposed, the funeral of the late Sir Francis Crossley last Friday was of a semi-public nature, notwithstanding all injunctions to the contrary. The whole population of Halifax betokened in some way their sense of having lost a beloved fellow-citizen and a great benefactor. The seat for the North-West Riding, left vacant by the decease of Sir Francis, will be keenly contested. The Liberals, after a preliminary consideration of other claims, have fixed upon Mr. Isaac Holden as their candidate, and Mr. F. S. Powell has already entered the field in the Conservative interest. Thus the issue will be clear, unless Mr. W. H. Ripley, who appears to hesitate, should throw himself into the fray. The election will probably take place the first week in February, and will be looked forward to with great interest—the constituency numbering 17,000 voters, and the Liberal majority having been heretofore more than 2,000. The *Spectator*, we perceive, appears to be in some doubt whether the Nonconformists will not hold aloof in order to spite the Government! Is it possible that anyone can suspect them of such a childish policy? Why turn upon a candidate after their own heart? We venture to think they will heartily and unanimously work for and support Mr. Holden, of whom the *Bradford Observer* says:—

The claims of Mr. Holden to the suffrages of the Liberal majority of the constituency—over and above the circumstance that he is the chosen nominee of the party, uttering its will by those expressly appointed to act on its behalf in crises like the present—are neither few nor far between. Mr. Holden, to begin with, is a thoroughly sound politician: one whose opinions on almost every great question of the day have been deliberately thought out, and have in them the ring of true Liberalism. If the views of Sir Francis Crossley were the views of the majority of the constituency of the North-West Riding, then they could find no more fitting or more sympathetic exponent than Mr. Isaac Holden; for the same uncompromising attachment to the principles of civil and religious liberty, the same sincere devotion to popular enfranchisement and popular progress which belonged to our late representative characterise the gentleman whom we hope are long to hail as his successor. Like Sir Francis, he is of the people and for the people: a self-made man, he will be able to speak on many questions with an authority, and to exert an influence, such as are peculiarly appropriate attributes of the representative of a great industrial community. Mr. Holden is not an untried politician either. He has already sat in Parliament, and the circumstances under which he ceased to be a member of that Assembly are such as—other and indispensable conditions being fulfilled, as in his case they are—give him a peculiar claim on the West Riding Liberals. His views on economic questions are such as befit a candidate for the representation of a great commercial community—he is the firm supporter of absolute freedom of trade. His side on the education controversy is assuredly that of non-sectarianism, and he will be the steady supporter of all such measures as tend to the honest fulfilment of those great Liberal principles which are every year, despite the sneers of office-seeking Conservatives, commanding more and more the national acceptance—non-intervention, retrenchment, and reform.

We have commented below on President Thiers' last oratorical triumph. But his great speech has been followed by a lively discussion, in the course of which the President, who quite realises Sydney Smith's description of Lord John Russell, denounced the treaty with England as injurious to France and concluded in

haste for a political purpose. In fact, on Monday, M. Thiers, being vigorously opposed by the free-traders, lost his temper—"a scene of indescribable anarchy" ensued, and the Chamber declined a speedy vote as the Government wished. Three-fourths of the Chambers of Commerce agree with the Duc de Decazes that the denunciation of the Treaty with England would ruin French commerce, and protest against taxing raw materials; and there has been an imposing free-trade demonstration at Marseilles. The National Assembly is clearly in a quandary, and is beginning to suspect that the country views this demand of ten millions sterling raised upon raw materials as a war tax, and does not greatly approve of it.

## M. THIERS' LATEST TRIUMPH.

PERSONAL Government, hardly veiled by the almost transparent guise of a Parliamentary supremacy, is as much the *régime* of the present day in France, as it was under the Second Empire. M. Thiers may say with almost literal truth, "*La République c'est moi*." He is at once President of the Republic, Prime Minister, and leader of the National Assembly. He unites in his own person the chief executive and legislative functions. He does all his own oratory and argumentation. His will which, sooner or later, absorbs into itself the diverse wills of political parties, constitutes just now the policy of France. There is much grumbling, or, perhaps we might more correctly say, there are frequent ebullitions of passionate invective, under his rule, but, in the end, there is sure to be acquiescence in it, voluntary or involuntary. Possibly such a man answers the present need of France better than a less autocratic statesman might have done. He seems to be the only Frenchman living capable of leaving upon the minds of his countrymen an impress of unity. He guides where no one else is qualified to guide. What is the ultimate goal to which his guidance will conduct unhappy France, is a matter upon which speculation may turn out to be utterly mistaken? That he is obstinately opposed to all the surest conclusions of political economy is well known. That he would rather see his country glorious than thriving, is sufficiently apparent in his History of the Consulate and of the First Empire. He is now an old man, but he retains, to a large extent, his intellectual vivacity, his political prejudices, his personal egoism, and his oratorical power. He seems to be the appointed instrument for restoring France once more to herself, and for putting her once again on the road to terrible misfortunes.

M. Thiers has at last achieved a complete triumph over the National Assembly in regard to his financial administration. He assumed the responsibilities of office with the burden of 26,000,000*l.* of deficit. He has put on paper, and has persuaded the National Assembly to adopt it, a plan for meeting that enormous demand upon the resources of France. But the deficit is, in part at least, one of his own creation. He has insisted upon a military expenditure, larger than the largest ever asked for, or submitted to, under the Empire. Not content with this, he calls upon the impoverished people of France, in the moment of their greatest exhaustion, to contribute some eight millions sterling a year towards what is delusively designated a Sinking Fund, which, on the pretext of paying off the debt to the Bank, and thus enabling it to reduce its paper circulation, he characterises as a tax of necessity. Towards furnishing the revenue required for this factitious outlay, he has at length laid before the Deputies a scheme of duties on raw material, and, in a speech of three hours' duration, as full of economic blunders as of intellectual power, he has, to all appearance, impressed his own will upon the House, and will, in all probability, obtain what he demands.

There is something very pitiable, but not the less alarming, in this persistent adherence of the old patriotic statesmen to a financial scheme which cannot be otherwise than ruinous in its results. It is not, perhaps, necessary to set before English readers the fatal effects upon the industry and commerce of France, of destroying their elasticity by loading them with heavy taxes upon the raw materials used in manufacture. There is even a more serious possibility presented, not only to France, but to the world, in this fiscal mistake. What is the money really wanted for? In what manner is it to be actually applied? What is the political purpose the furtherance of which requires these cruel taxational efforts? The answer to these questions can only be given with approximate accuracy. We confess we have less fear of M. Thiers' economical transgressions than of his



political designs. We should be reluctant to charge him with steadily working towards an end which he would probably disavow, but no one can deny that there are indications in the course he is pursuing of something more than an *arrière pensée*, which, clearly defined, would express a policy of "REVENGE." The old man has but a few remaining years, at best, in which to do the work on which he appears intent. He has no successor to provide for, no dynasty to confirm in power. His term of office is uncertain; his reputation, such as it is, does not promise to associate his name with the historical grandeur of the people over whom he presides; he does not believe in the permanency for France of the Republican form of Government. He is incapable of cherishing the patriotic and laudable ambition of a Washington. He thoroughly disapproves of having on the French frontier, powerful neighbours. His policy may be described in a few words—A disunited Italy, a divided Germany, a French ascendancy over the continent. To carry France back to this position would seem to most men, and particularly to most statesmen, but an illusory dream. To M. Thiers, we suspect, it is no dream, but a purpose—a purpose which he is taking initiatory steps towards converting into a reality. The material prosperity of France, or even its intellectual predominance, enlists his sympathies only so far as it may become subservient to her political or international supremacy. Her own peace and the peace of her neighbours are but as a feather in the scale, as far as his estimation is concerned, when compared with the glorious privilege of keeping Europe in awe, and dictating to nations how they shall live. In this respect, no doubt, he represents large classes of his fellow-countrymen, though we much doubt whether he represents a majority of them.

It is with his eye upon this consummation, with his heart absorbed in devotion to it, and with his influence over an Assembly which he does not wish to understand him, and which he can blind by his eloquence and sway by the force of his will, that, we fear, M. Thiers is patiently directing his energies. He evidently looks upon the antagonism of Germany and France as suspended only, and not concluded, by the late war. In our opinion he secretly meditates swift revenge. France, in his view, will not be worthy of her name, or of her proper position, until she has prescribed the terms of a new peace at Berlin, and has shaken into fragments the Kingdom of Italy. To carry out this design at the earliest practicable moment he wants an immense army, and a fair amount, at least, of ready money. His plan of military reorganisation will give him the one, and his so-called Sinking Fund will facilitate his laying his hand upon the other. If such be the object of his policy, we have some consolation in thinking that time is against him. Before he will be able to realise this design the French people will, in all probability, have become disgusted with the ruinous effects of a war policy, and will have committed to other hands the guidance of the destinies of France.

#### THE WIGTOWN MANIFESTO.

THE Lord Advocate in addressing his constituents on the 5th inst., spoke at a time when, throughout the United Kingdom, all the most consistent, trustworthy, and enthusiastic supporters of the original policy of the Gladstone Ministry were watching and listening with strained attention, to catch any hint that the remonstrances evoked by the working of the Elementary Education Act in England were likely to receive serious or even decent attention. And it is not too much to say that the effect of that Wigtown manifesto, declaring the persistence of the Government in its intentions with regard to Scotland, has been simply to add insult to injury. For once more, with exaggerated emphasis, and in terms so plain as to involve a cynical contempt for such nonsense as religious equality, it has been maintained that the rate-supported prevalence of any particular form of theological opinion in national schools, is a mere question of the majority or minority in local elections; and that, in regard to this matter, the minority has few, if any rights which the majority is bound to respect. And if, as we can readily believe from his evident personal leaning to united secular and separate religious teaching, the Lord Advocate had no idea of giving utterance to sentiments so atrocious, we can only pity the victim of a perverse ministerial policy, who through loyalty to office is driven to plead for makeshift expedients, involving paltry injustice in their present form, and pointing straight to the moral, or at least intellectual, murder of a whole race, as their next inevitable development. In a word, the

recalcitrant minority, comprehending Episcopalians, Baptists, Methodists, Unitarians, and Rationalists of all grades, is to be handed over to the tender mercies of a grim Presbyterian majority; while at the same time a new and still more complete precedent is to be set up for handing over the population of Ireland from their earliest years to the moral and intellectual blight of Ultramontane domination.

We give the Lord Advocate entire credit for perfect sincerity in repudiating, as he does, the last dire issue of his policy in Scotland. But we maintain that to treat the problem of Irish education on principles other than those which we apply to ourselves, and to do this simply because the majority on this side of the water have a strong objection to the prevalent Irish religion, would be to treat the sister island as a conquered and inferior country; it would give juster cause for disaffection than anything that has been done since the imposition of Catholic disabilities; and would undo with mischief and ruin unspeakable the grand work of pacification by justice, which in the better days of the Gladstone Ministry was so nobly begun.

Now what is the—we will not say principle—the platitude, worthy of a Cheap-John tickling the ears of the yokels round his cart, but which a member of an illustrious Ministry thinks a sufficient foundation for a great legislative measure? Says the Lord Advocate, "We shall not only have a national system of schools, independent of all churches with respect to management, rate-supported, and aided by Parliamentary grants according to existing law; but in these schools, while religion is not proscribed it shall not be prescribed; and no impediment of any kind shall be offered to the people of this country in having their own way with respect to the instruction of their children in the national schools. (Loud applause.)" Now that is very neatly put. To say nothing of that pretty antithesis, proscribed *versus* prescribed, which makes the big religious difficulty look as foolish as the great theological controversy once said to turn on the admission or rejection of the smallest letter in the alphabet; how delightful it must have been to "the people of that country" to be assured that they should "have their own way"! Of course there was loud applause. So too when Cheap John proposes a raffle in which every one shall get double his money's worth, there is always loud applause. But the people cannot all have their own way. What the Lord Advocate means, therefore, is that the majority of the people of that country shall have their own way, and do what they like in the schools.

The views of the Scotch majority are, we think, fairly expressed by the *Weekly Review* in its observations on the Wigtown manifesto. "The Lord Advocate," says our contemporary, "strongly asserted that religious instruction, by which we understand the free use of the Bible and the Catechism, will not be proscribed or improperly interfered with in the schools, but that, on the contrary, his bill will be constructed on the assumption that such instruction will continue to be given as in past times." There is nothing whatever in the speech of the Lord Advocate inconsistent with such an interpretation, nor is there the slightest indication given of any improvement on the conscience clause of last year. By that clause no restriction whatever is imposed as to the time when religious dogmas may be taught; and it is accordingly poor comfort to an heretical parent that his child "may be withdrawn" from such instruction; because, unless he can communicate to the child a precocious and unhealthy perception of dogmatic teaching, the parent can never know whether his child has been withdrawn at the right time or not. Now be it observed that the hardship on the dissentient minority, though by no means more real, is yet more distinct and tangible than in the case of our English Act with its endowment of popular Evangelical religion. For the "Shorter Catechism" upon which the majority of Scotchmen so warmly insist, and which is tacitly granted them by the absence of any prohibition in the Lord Advocate's speech, is no embodiment of uncertain and indefinable sentiment, like the newly-invented School Board religion in England. It teaches downright Calvinism after John Knox's own heart; and however true its doctrines may be, it is certain that some of them excite in many minds, Scotch as well as English, an invincible repugnance and an almost passionate repudiation, compared with which an English sceptic's objection to School Board religion is "as moonshine unto sunshine and as water unto wine." Now if from the nominal 86 per cent. which represents the proportion of Presbyterianism to the population of Scotland, we deduct all those more liberal Kirkmen who feel the Shorter Catechism to be a yoke, which, whatever may have been the case with their fathers, they

themselves are unable to bear; we have a strong impression that there will be a minority of at least 30 per cent. who have a very strong objection indeed to the Shorter Catechism, but who will nevertheless be compelled to pay rates for its perpetuation and supremacy. It is of no avail to say that the Imperial Government will not "prescribe" the Catechism. For in this case "*qui facit per alium facit per se*." A Government which affects only to permit persecution in reality enforces it. We contend then that we have amply made good one of our assertions above, that in the official view of the Lord Advocate, "the rate-supported prevalence of any particular form of theological opinion in national schools is a mere question of the majority or minority in local elections, and that in regard to this matter the minority has few if any rights which the majority is bound to respect."

But there are those, as we have found, much to our sorrow, even among Nonconformists, who are insensible to all infractions of religious equality, provided only that such infractions are favourable to their own doctrines. Such men will be as indifferent to the wrongs of Scotch Dissenters and Latitudinarians as they have been to the injustice done in England to all the smaller sects and the great body of the "nothingarians." "The Shorter Catechism," they will argue, "is a good Evangelical document; and if the pious Scotch people want it, by all means let them have it." These good people, however, who "have a zeal toward God, but not according to knowledge," may not exactly like it when the Lord Advocate's arguments come to be applied in Ireland. Our wide-eyed, but not always far-seeing friend, the *Spectator*, is highly indignant at what he considers "the strange vacillation" of English statesmen in regard to their Irish policy. But so far as the Lord Advocate's speech is concerned, our contemporary has surely no cause of complaint. That gentleman certainly repudiates the gratuitous work of "prescribing" to the Roman Catholics in Ireland the teaching of the Roman Catholic religion; and therefore he hesitates to "prescribe" to Presbyterians in Scotland the teaching of the Presbyterian religion. But his speech throughout proceeded on the assumption that his amiable hearers would be fully prepared "to mete out an equal measure to their Roman Catholic fellow subjects in Ireland." Now, let us in imagination proceed to "mete out an equal measure"; and perhaps we can best do it by supposing the Chief Secretary for Ireland to cross the Channel this time next year, and to use, *mutatis mutandis*, the Lord Advocate's language. With a metaphorical wink to his keen-witted hearers, the gentleman whom Mr. Forster may depute to "crown the edifice" of national education, will, like the Lord Advocate, commence by denouncing denominational education. He will assure them that "the time has gone by for any new endowments or establishments of religion." He will urge that "it is impossible to ignore the political aspect of the question," and that it is impossible to "prescribe" the Roman Catholic religion without prescribing the School Board religion in England, and Presbyterianism in Scotland. But he will, if he "metes out equal justice," go on to say that in the Irish national schools, "while religion is not proscribed it shall not be proscribed; and that no impediment of any kind shall be offered to the people of this country in having their own way with respect to the instruction of their children in the national schools."

In that case, what the people's own way will be is perfectly clear. They will simply hand over the whole business to their priests; and the Government which allows an intensely sectarian catechism to the majority in Scotland can hardly deny to the more united and eager majority in Ireland, the whole paraphernalia of ultramontane priestcraft. And very proper too, cries the *Spectator* in effect—Prelacy, Presbyterianism, Popery, Buddhism, or Juggernautism, what does it matter, so long as the great, broad, Christian principle of a well-paid religion is maintained? That may be sound Broad-Churchism, though the broad school in Austria, Bavaria, and elsewhere, knowing priests perhaps a little better than we do, adopt a different tone. But we can hardly imagine that the supporters of Mr. W. H. Smith's London Board resolution, or the Lord Advocate's devout hearers, will view that consummation with the same bland indifference.

For our own part, our preference for one and dislike for another form of religion makes no difference whatever to our simple demand for religious equality to all. But it may often happen that some one special result of the opposite policy of injustice may form a more striking illustration than usual of the principles we maintain. It is always dangerous, always wrong when earthly governments meddle with that kingdom of God which is within. But the



Government which should propose to allow public money raised either by taxes or by rates to be used for supplying ultramontane priests with the means for poisoning all the channels of secular teaching and riveting the chains of a hideous spiritual slavery on all the agencies of national education, would deserve more than the disgrace and execration with which they would be driven from power, more than the impeachment and the block which in these sublimely indifferent days are impossible: they would deserve the everlasting remorse which must follow those who by shallow paltering with dangerous questions risk kindling the flames of rebellion and civil war.

### THE LABOUR PARLIAMENT AT NOTTINGHAM.

DURING the whole of last week there sat at Nottingham a congress of working men, which may be regarded as having represented, in a peculiar degree, the skilled labour of the United Kingdom. Having read every word of the proceedings, as reported in the *Times*, we feel justified in expressing the opinion that the delegates of the various trade societies which took part in the congress exhibited an intelligence, a moderation, and a spirit of practical reform, that augur well for the future progress and prosperity of their order. From the beginning to the end of these debates there is no indication that the leaders of the working classes are infected with any of those economical heresies which are supposed to be so rife amongst them. It is manifest that the spirit of the International Association, or of Geneva socialism, was not present at Nottingham, but that English workmen are still ruled by English common sense. They have grievances which peremptorily call for redress, but that redress they hope to secure by reasonable methods, and not by the application of quack remedies. We are convinced there never was any real danger that they would be tempted to stray into Quixotic paths. They have no natural taste for novel or empirical schemes; and if ever there was any tendency on their part to listen to crotchet-mongers, whose lion's skin and leonine pretensions make the bray of their voices the more ludicrous, the wise counsel of men like Mr. Mundella, Mr. Auberon Herbert, and Mr. Henry Crompton, could not fail to prevent the accomplishment of any serious amount of mischief.

Among the topics which stand out prominently in the six days' discussions the most notable was perhaps that of the Criminal Law Amendment Act. This Act deals mainly with the offence of "bribe-taking"—a form of trades-unionism which will especially be remembered in connection with the tailors' strike. Originally the Government embodied the clauses of the act in the Trades Union Bill, but in obedience to a very general expression of opinion that it was ungracious to introduce penal provisions into a measure which was distinctly one of conciliation and relief, they made these clauses the subject of a separate enactment. The bill, however, did not pass without a sturdy protest on the part of those who believed that the common law was both broad and stringent enough to punish the offences which were ostensibly aimed at by the Criminal Law Amendment Act; and that therefore it was undesirable to place on the statute-book a law which was intended to be directed against only one particular class of the population. The reasonableness of the strictures which were passed upon the measure has been singularly confirmed by the well-known Bolton case. In that case a workman named Wearden simply asked another workman—when the latter was proceeding to his employment—for the fine which he owed the society of which he was a member; and as payment of the fine was refused, it was subsequently intimated to the foreman of the shop that the man's fellow members would not work with him. This the magistrates of Bolton held to amount to "bribe-taking" within the meaning of the Act; and accordingly Wearden was sentenced to a month's imprisonment. It is needless to expatiate upon the absurdity or injustice of this proceeding, because Mr. S. Pope, the Recorder of Bolton, has just quashed the conviction on appeal. But although the magisterial judgment has been reversed, the law must still be regarded as self-condemned; for while it imposes severe penalties upon an act of coercion it attempts no definition of what coercion is. If it had said that coercion was physical force or the threat of physical force, the meaning would have been apparent; but then the Act would have stultified itself, because the ordinary criminal law can be enforced to prevent or to punish all acts of this description. Clearly the law must be repealed. Its unfairness will be better understood if we remember that the lawfulness of

trade combinations is now recognised by statute; and that therefore those who combine ought to have the power to warn in a proper way their fellow-members, who having voluntarily come under the same obligation, yet break the rules which they are bound to obey.

It is gratifying to learn, on Mr. Mundella's authority, that the Government will bring in a bill to destroy the truck system root and branch. Some time ago we called attention to the evils of this system as portrayed by the commissioners in their report. Mr. Macdonald, the representative of the National Association of Miners, stated that one partner in a firm with which he was acquainted maintained thirteen whisky shops which his men were expected to frequent; while another partner, of a religious turn, employed thirteen missionaries whose duty, it is only fair to assume, was to counteract the pestilent influence of these same grog shops. The history of truck is full of these ghastly facts. Canon Girdlestone mentions one novel form of the abomination which prevails in the Western counties, where the farmers are accustomed to pay one-sixth of the wages of the agricultural labourers in cider—"refuse cider," the worthy canon says much of it is—so that in large districts of England, "a bold peasantry" who are too poor to buy butcher's meat from one year's end to another, are forced to take a quantity of drink which is utterly disproportionate to their scanty means, and which is also calculated to prove fatal to their habits of sobriety. Equally shocking, although from another point of view, is the statement made by Mr. Mundella concerning the treatment received by a man who had given evidence before the Truck Commissioners when they were in Wales. Both he and his family, including even his sons-in-law, had been refused all employment, and actually rooted out of the Principality. The gratification of personal vindictiveness is one of the worst signs of a bad cause; and as there is too much reason to fear that this case is not an isolated one—for workmen have been driven out of Scotland from the same motive—it is manifest that something more is wanted than laws for the protection of masters against their workmen. The truck system is doomed, but it must be extinguished beyond hope of resurrection; for, taking only the money aspect of the question, it is estimated that the working classes lose a million sterling per annum by this wasteful and extravagant mode of procuring the necessities or superfluities of life.

The case of the miners was taken up by the Congress with an earnestness not one whit in excess of the exigencies of the occasion. From fifty to sixty lives are lost in mines every week by preventable causes. Moreover, poor little children, from the early age of ten, are forced to serve as slaves of the mine; to spend ten or twelve hours of the day in darkness; and to grow up deformed both in body and in mind. Mr. Macdonald ably pleaded the miner's cause; and as there is hope that the Government is now stirred up to a sense of its paramount duty on this subject, we may confidently anticipate that next session there will be legislation for the better regulation of mines—a measure which can only be rendered effective by the appointment of a much greater number of inspectors than is now maintained.

Before parting, the Congress passed a resolution expressing sympathy with Mr. Henry Richard's arbitration motion. In doing this the delegates exhibited a due sense of the fact that after all they are the greatest sufferers by war, and that the industrial progress of mankind must ever be in jeopardy so long as great armaments are permitted to exist, and so long, also, as the people themselves do not take steps to settle their own differences. When the working classes throughout the world have made up their minds that they will no longer supply food for powder, "wars and fightings" will cease; for although statesmen and diplomatists are often eager enough to measure swords with their adversaries, they take care that the post of danger is always occupied by men of the working classes, who are not only compelled to shoulder the musket, but are taught to esteem it an honour to die in quarrels which are none of their making, and of which they would find it hard indeed to give an intelligible explanation.

A SLIGHT MISTAKE.—Young Gentleman: Might I ask you—ah—. Young Lady: I am very sorry, but I am engaged for the next three dances. Young Gentleman: It is not dancing—ah—it is—it's—beg your pardon, you are sitting on my hat!

NEW REMEDY FOR SMALLPOX.—The physicians of the Berlin Charity Hospital have published a report on a new medicament styled Xyzol, which has been applied with excellent and uniform success as a remedy against smallpox, and is stated in no single instance to have failed.

### MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

#### NEGRO TRAITS.

Living among the planters and the negroes, I heard some rather amusing anecdotes of my coloured brethren. At the adjoining plantation to where I am staying, an old negro named Charlie had seen his master conducting family prayers, and he tried to imitate so good an example. Somehow he got one leaf of a Bible, and although he could neither read nor write, he could every night pore over this leaf, and then kneel down and pray earnestly. In every prayer he would say, "O Lord! send the angel Gabriel to take poor old Charlie to heaven." This being known, he was one evening disturbed at his devotions by a knock at his cabin door. "Who's dar?" said Charlie. "The angel Gabriel come to fetch Charlie to heaven," was the reply. In a moment Charlie's candle was extinguished, and he called out, "Dat nigger ain't here—he dead long time." Charlie did not "want to go to heaven right away," as they sing in Presbyterian schools in this country.

When Freedmen's schools were started, an examination was being held in this district, when it had been arranged that certain scholars were to reply to certain questions. It happened that one scholar was absent. Hence, when the question was put, "Who made you?" an irrelevant answer was returned. "Didn't God make you?" said the teacher. "No," was the reply, "the nigger God made have stay at home to-day."

In another school the same question, "Who made you?" put to an adult, failed to elicit a proper answer. The teacher called out a little boy, who correctly said "God," and then asked the adult if he wasn't ashamed that a little boy knew more than he did. "Dat ain't nuffin, sah! dis young nigger not been made long enough to forget, sah!" was the reply.

A "Black" Republican settled in this district after the war, and in order to curry favour with the negroes, asked one Cephas to sit down to dinner with him. Cephas begged to dine in the kitchen, but his entertainer would not allow him. Afterwards Cephas said he "didn't like dat dinner, he was in such prostration." No white man will ever get Cephas to dine with him again. I presume John Bright would scarcely invite some of the voters whose enfranchisement he fought for to dine at his table, except under peculiar circumstances. That he would not do so, is no proof that Mr. Bright does not acknowledge the equality of his fellow-man. If I had asked my man-servant in England to dine at my table, he would have thought me mad. I find the negroes are quite as ready to believe Black Republicans who treat them similarly, to be hopelessly insane. That is not the way to secure the prime object—negro votes. Sambo is not without common-sense, notwithstanding his early disadvantages.

A negro when asked if he thought there was likely to be rain replied that he had always noticed it was a "sure sign of rain when it came down wet." He had no Scotch blood in his veins, but he was cautious, not to say quizzical.

I was coming out of a church one day, when I met Uncle Tom, an ancient-looking negro who seemed as if he might have been the veritable Uncle Tom of Mrs. Stowe's creation. Forthwith he proceeded to tell me his sorrows. He wanted to find his old master in order to see if he could obtain "de law" against another negro who had assaulted him. It appeared that Uncle Tom had felt it his duty to tell this negro's wife that she "hadn't got de grace ob God," whereupon the irate husband took a "big chunk of rock" and "went for" Uncle Tom. Query—Was it lawful for a husband to prove that his wife did possess "de grace ob God" by pitching a "big chunk of rock" at an unbeliever in the fact? It was impossible for me to interpret "de law" for Uncle Tom, but I advised him never in future to question a lady's possession of "de grace." This is the only case of fighting that I have heard of among the negroes, and I think your readers will agree with me that the question in dispute was a curious and hard one.

I have made considerable inquiries as to the existence of Fetichism among the coloured population, but I can discover no traces of it in Virginia. The negroes, however, have some strong practices and superstitions. Some believe that the soul of a dead person does not leave the body until three days after death. They are also convinced that the person who digs a grave must leave his implements on the grave for one night after it is filled up, or else he will soon be buried himself. In some cases the friends of the departed meet at the grave



sometime after the funeral; and having removed a twig previously stuck in the mound they march round the grave carrying glasses of whisky, and at each round drop a little of the liquor in the hole where the twig had been. The Freemasons know something about twigs of acacia, but what this negro ceremony means no white man knows and no coloured man will explain. I therefore can only describe it, and possibly some of your readers who have travelled in Africa may be able to make it plain. It has puzzled a good many Virginians, some of whom see in it evidence of the fact that the coloured race would soon relapse into barbarism if left to themselves. My own idea is that the observance is connected with some secret society, for such societies are known to exist among our sable brethren, and are not unlikely to degenerate into travesties.

Some of the songs and hymns of the negroes are very peculiar. I read some years ago in one of George Augustus Sala's American letters the following specimen of a negro hymn:—

Chase de debbil round de stump,  
Glory, hallelujah!  
Give him a kick at ebbery jump,  
Glory, hallelujah!

Since I came to the South I have been curious to find out if this was really a genuine quotation from negro hymnology. Mentioning it to a gentleman with whom I was dining, he laughed, and said he had never heard of it; but on asking his negro servant of it was ever sung at their religious meetings, the reply was, "Yes, at de pray'r-meetin'." So, after all, George Augustus was right. The negroes are great adepts at composing what they regard as sacred songs, but the words seldom contain much sense or rhyme. Here is a verse from a hymn which is very popular:—

D'ar dey comes ole Satan,  
Wid de Bible under his arm,  
Praying, "Lord, gib me justice,  
For half ob dese people is mine."

Another of their favourite hymns contains the following:—

Mind, my sister, how you walk on the cross,  
Your foot might slip, and your soul be lost!  
I done been 'deemed,  
I done been tried,  
I been to the water,  
And been baptized.  
Glory, hallelujah!

The negro who has "got religion" usually gives a queer account of how he got it. His ideas on theological subjects are generally confined to some fancied supernatural manifestation of which he has been the subject. Nevertheless, these poor people often do show the outward signs of an inward and spiritual grace. I have seen some half-dozen Uncle Toms recently, and one of these believing Thomas's was a man who used to have a weakness for strong liquors; but since he had "de change" he has become a strict teetotaler, and his white neighbours say that he is an exemplary character in every respect. There are many such.

The negroes are not without wit. Last Monday, at Charlotte's Courthouse, there was a large assemblage of stump orators seeking votes. A white man having spoken was followed by a coloured brother, who evoked roars of laughter by referring "to de cullud gemman" who had last addressed the meeting! Another "ebony image" justified the vote he gave for a white man by saying he had "no prejudice against colour!"

The coloured race evince fine musical talent. Many of them possess voices of great power and beauty, and as I hear them sing, I often wish my friend the Rev. John Curwen could introduce his tonic sol-fa method among them. Here I may just say that the great want of Christian America is a John Curwen to teach congregational singing. In most of the Northern churches the congregations loiter on easy cushions while the choir go through elaborate musical performances. I prefer negro singing to such dumb worship.

#### BRIDGING THE CHANNEL.

THE disciples of mechanical science show to a sceptical world that Napoleon was justified in erasing the word "impossible" from the dictionary. To them there are no difficulties which may not be overcome, provided the requisite means are forthcoming. One achievement is but the stepping-stone to still greater enterprises. The under-sea telegraph between England and France prepared the way for the submersion of the Atlantic cable, uniting the New and Old Worlds, which, in its turn, has proved the forerunner of a still vaster enterprise, viz., an unbroken line of electric communication between Australia and the mother country. The sportive boast of Puck has been exceeded by the sober facts of science. Man

is placing a girdle of wire around the earth and bringing the countries farthest apart into almost instantaneous communication. Vast continents are rapidly being covered with a network of railways, and the shrill whistle of the locomotive is heard resounding over the broad prairies which, but a few years ago, were the undisturbed hunting-grounds of the Red Indian. But, perhaps, the most characteristic of the triumphs of modern mechanical science is the broad canal which has been cut through the sterile sands of Egypt, almost within sight of the Pyramids, as if to mock the traditions of the past and contrast the useless with the useful. In ancient times the marvels of mechanical science were utilised for the benefit of the few; at the present day they are rendered the means of satisfying the manifold wants and tastes of the many.

At a time when these wonders of mechanical science have become familiar to us, does it not seem strange that the means of passenger communication between France and England should remain in their present imperfect state? The passage across the Channel is almost more dreaded, and sometimes more unpleasant, than a voyage from Liverpool to New York. Australian colonists who have visited Europe, invariably inform us that the most disagreeable portion of their travelling experiences was the crossing of the twenty miles of sea which separate Folkestone from Boulogne, and which suffice to deter thousands. It has very justly been observed that the way in which the passage across the narrow strip of water is managed "in these advanced and enlightened days of universal and incessant international communication, is one of the wonders and disgraces of the age." The steamboats are small and inconvenient, while at the landing places there is neither shelter nor comfort. From the moment that the luckless passengers commence their voyage, they seem to be treated like so many helpless cattle. Of course, those who have the requisite means can procure many mitigations of their discomforts, but to the majority of passengers it is otherwise. If it was the secret desire of those who control the means of communication between England and France to render them as distasteful as possible to the traveller, their object is abundantly fulfilled.

There have not, however, been wanting schemes for rendering the journey between the two countries inexpensive, agreeable, and easy. Of these plans, probably the two most ingenious were those for constructing a bridge from shore to shore, and for constructing a tunnel under the bed of the sea. Either of these projects would absorb immense sums of money—considerably more than English and French capitalists are inclined to advance, although they are not always found hesitating when there is a chance of obtaining a fair profit upon their investments. But now we have another and apparently most practical scheme, which acquires importance from its having received the sanction of the French Government. That plan proposes the establishment of a line of huge steamers to ply between the Admiralty pier at Dover, and a new harbour to be constructed at Calais. The proposed Channel Steam Ferry is supported by M. Dupuy de Lôme, the celebrated French naval architect, as President of the Conseil d'Etude, M. Dupuy de Lôme acting both in his own name and in the name of the Société des Forges et Chantiers de la Méditerranée, MM. Drouyn de Lhuys, Scott Russell, and others. The energetic action of the French Government in the matter is explained by their increasing necessity for developing the industrial resources of France, to meet the heavy losses occasioned by the recent war. The new steamers will be three in number, and of very large size, each vessel being of 7,000 horse-power. They will be worked upon the paddle-wheel system, the two wheels of each vessel being distinct from each other, thus allowing them to be worked at different rates of speed or in opposite directions, to assist in bringing the steamer alongside the wharf or to turn the ship round in a little more than her own length. On a lower deck there will be a double line of rails, each line being of sufficient length to receive fifteen railway carriages and wagons, making in all a train of thirty carriages. The estimated rate of speed will be eighteen knots an hour, whereby it is hoped to perform the passage in one hour and ten minutes in fine weather, and in one hour and thirty minutes in bad. By using two steamers and having one in reserve, the projectors would be enabled to make six passages each way daily, thus carrying 2,680 passengers and 2,640 tons of goods per day, or 978,200 passengers and 963,600 tons of goods a year. The cost of these steamers is estimated at about 136,200*l.* each, or in round numbers, 400,000*l.* for the three—not an extravagant sum, considering the advantages to be secured. It is probable that when all the details of the new scheme have been decided upon the money will be at once forthcoming.

But the construction of these mammoth steamers, for such they really will be, does not represent the whole costs of the new enterprise. It will be necessary to construct a new harbour at Calais for their reception; and a breakwater, some 4,000 feet in length, at Dover. Without going into technical details or dry figures, it may be observed that should the proposed Channel Steam Ferry be established as proposed, the whole system of passenger transit between England and France will become completely revolutionised. Intending passengers will enter the railway-carriage in London. Upon arriving at Dover, the train will be run

at once upon the lower deck of the ferry steamer berthed upon a canal under the shelter of one of those enormous roofs which form such prominent features of our leading railway termini. The passengers will not be required to leave the trains until they are on board the vessel; they will then alight from the carriages on to platforms similar to those of most railway-stations, having a range of cabins for nearly their whole length for general accommodation, together with refreshment saloons, and a Custom House for the examination of baggage and passports during the voyage across. The great size of the vessels will prevent the rolling so provocative of sickness, and enable the voyage to be performed with at least as much ease and comfort as a river trip from London Bridge to Gravesend. The difference between the new and the existing systems will be as great as that between the modern river steamer and the old Margate hoy. A visit to the continent may thus become one of the ordinary holiday enjoyments of the people, Paris being made almost as accessible as Brighton or Margate. This alone will prove an immense gain to the cause of international peace and goodwill. But the utility of the projected Channel Steam Ferry will be nullified unless the French passport system, so unwisely revived by M. Thiers, be discontinued. Passports are most effectual obstacles to free intercommunication between two neighbouring countries, although they are completely futile in preventing the ingress or egress of those against whose evil designs they are regarded as a safeguard. With a Steam Channel Ferry, passports will become an absurd anomaly, as much out of date as the tinder-box in these days of lucifer-matches. Would that the same could be said of international jealousies and wars!

#### Law and Police.

**A CLERICAL DELINQUENT.**—At the Old Bailey last week, the Rev. Joseph Wood, incumbent of Clayton-le-Moors, Lancashire, was prosecuted for fraud by the Committee of Council on Education. It was proved that he had been previously sentenced to penal servitude, and was now at large on a ticket-of-leave. He was now sentenced to two years' imprisonment with hard labour.

**THE STOCKWELL MURDER.**—The court in the Old Bailey, presided over by Mr. Justice Byles, was on Thursday densely crowded by an assemblage anxious to hear the proceedings in the trial of the Rev. John Selby Watson, for the murder of his wife. The prisoner pleaded not guilty. Mr. Denman, Q.C., the leading counsel for the prosecution, laid the facts before the jury, and the witnesses called during the day included Eleanor Pyne, the maid-servant who had lived with the prisoner and the deceased; Dr. Rugg, through whose instrumentality the body of Mrs. Watson was discovered; Inspector Davis, of the Metropolitan Police, who took the prisoner into custody; and Mr. Turner, a trunkmaker, of whom Mr. Watson ordered a large and peculiarly-shaped box two days after the murder. Serjeant Parry, who defended the prisoner, confined his cross-examination as to matters affecting the prisoner's sanity. Dr. Rugg said the accused seemed despondent, and from what witness now knew he believed him insane. On Friday the case was continued. The jury were in deliberation an hour and a half, and in returning their verdict of "Wilful murder," strongly recommended the prisoner to the mercy of the Crown, on account of his advanced age and previous good character. When asked whether he had anything to say why judgment should not be passed upon him, Mr. Watson replied that the defence maintained in his favour was a just and honest one. The learned judge passed sentence of death, simply prefacing it with the observation that no one who had heard the trial could regard the case otherwise than with the deepest compassion.

**CONVICTIONS UNDER THE CRIMINAL LAW AMENDMENT ACT.**—The accused, John Turk, an engineer, was charged at the Hammersmith Police-court, on Thursday, "with molesting Mr. Henry Gwynne, engineer, of Hammersmith, by watching his premises, to coerce him." It appears from the evidence that Turk and other fellow-workmen had been locked out by the Messrs. Gwynne, in consequence of their having given notice to leave because their employers would not consent to adopt the nine hours movement before the 1st of April next; and it was alleged that Turk had walked up and down in front of Messrs. Gwynne's premises, and endeavoured to induce workmen to leave their employment. A man named Pike said he was told by the defendant and others that if he did not give up his work he would not be able to get work at any other place. For the defence, it was submitted that the evidence had failed to substantiate the charge. It had not been shown that Turk molested Mr. Gwynne in any way, and there must, it was argued, be some actual molestation to justify a conviction. Mr. Ingham said as a threat had been held out to Pike, it was a very serious thing, and, to mark his sense of the impropriety of it, he should order the defendant to be imprisoned for two months. The decision will be appealed against. An indignation meeting of workmen was held in the evening, to protest against the decision of the judge, and the character of the act under which Turk was convicted. At Newcastle-on-Tyne, on Friday, a labourer, named Lally, who had used threatening language to another man, with a view of coercing him to leave his employment, was sentenced to six weeks' imprisonment.



## Literature.

## ROWLAND WILLIAMS ON THE HEBREW PROPHETS.\*

The well-known Vicar of Broad-Chalke did not live to complete his work on the Hebrew prophecies. This, the second volume, is posthumously published. It deals only with Habakkuk, Zephaniah, and Jeremiah, if we except (what had better have been omitted from the book) four chapters of Ezekiel and a few verses from Isaiah, and barely enters therefore on the period Dr. Williams intended to illustrate, that, viz., of the Babylonian and Persian empires. No doubt the volume has lost much in losing the final revision of the author; but the reader is hardly conscious of any loss. Vol. II. presents the same merits and the same defects as Vol. I. Both merits and defects are generally known.

Dr. Williams was a man of strong convictions, and was very faithful to his convictions; but at times there was a touch of obstinacy and wrong-headedness in his mode of asserting and testifying to them. He had much learning; but it was "much" rather than deep. He had great natural powers; but these, if cultivated, were not polished. It was perhaps a mistake that he should have held the exposition of Hebrew prophecy to be a province "peculiarly his own"; but it was a mistake splendidly redeemed by many original and happy suggestions. It is almost impossible to speak of him, or of anything that he did, save in antitheses of this kind. In all his work there is the most curious blending of excellency with defect in the very qualities which show most excellent in him; his defects, however, denoting a certain power with hardly less clearness than his excellencies, just as the gnarled and knotted fibre of the oak speaks of strength no less than the mighty branches which it throws.

In the volume before us, for example, we have proof on proof that his philological attainments were those of a scholar rather than those of a master in the Hebrew and Oriental tongues; and yet at times he presents us with an interpretation, a suggestion, a conjecture, for which even the profoundest Hebraists owe him thanks. His very style is marked by a similar admixture of qualities. Now and then we light on a sentence so idiomatic and picturesque as to excite the liveliest pleasure; and, again, we come on sentences so quaint or awkward in their form as that it seems impossible they should have fallen from the same pen.

The fate of his work on the Hebrew Prophets will closely resemble, we suspect, the qualities it exhibits. The learner will find it too deep and too closely packed for his wants, and the adept not sufficiently accurate and thorough for his. The simple believer will be "offended" by its want of faith in what he has been accustomed to venerate; and the advanced critic will affirm that it betrays too tenacious a faith in the supernatural, and does not carry out the chronological and other canons of modern critical science to their due extent. But quarrel with it as men may, and we know of no "school" that will be content with it, they will be glad to have it, and at times to use it. In our present dearth of scholarly and even of popular commentaries on the prophecies of the Old Testament, we cannot but cordially welcome the help of any honest, sincere, and vigorous mind. To us, Dr. Williams seems to yield too much to the influence of that destructive criticism against which even the Germans themselves are now rebelling; to others, he does not seem to yield so much to it as he ought. Nevertheless, there is teaching in it both for us and for them; and we thankfully accept this last legacy from one who was both able to teach and eager to learn.

We need only add that in this volume the author follows the same method as in Vol. I. We have, first, an "introduction" to the prophet he takes in hand. The introduction is followed by a new translation; and under the translation are brief, only too brief, notes, exegetical and expository. The introduction to Jeremiah, contained in the present volume, is perhaps, on the whole, the best that he has written. The translations, though more accurate than those of our Authorised Version, often depart from it very unnecessarily, and are at times very awkwardly expressed. The critical notes are the weakest point of the work, and often betray an entire inability to appreciate the genius of an Oriental tongue. The expository notes are often very good and helpful, but are everywhere doled out with too thrifty a hand.

\* *The Hebrew Prophets of the Babylonian and Persian Empires.* By the late ROWLAND WILLIAMS, D.D. (London: Williams and Norgate.)

## "CASSELL'S BIOGRAPHICAL DICTIONARY."

Nothing can be more remarkable than the efforts now made to render education easy. Every aid, every appliance is at hand; for a few pence any one can purchase what, with close study, will, in a few hours, communicate more than our grandfathers could scrape together in a month. Information is related, condensed, set forth in pleasantest fashion. What lay loose in large libraries, and had to be sought after with self-denial, is now brought to every one's door, and begs to be taken in. The French people were the first to show the way in this regard; then the Germans seriously took up the matter, and mightily advanced popular compilation; for they possess the patience to perfect whatever they begin. Our encyclopædias and dictionaries are formed, to a great extent, after the models France and Germany have given us. Charles Knight, the Messrs. Chambers, and the Messrs. Nelson, deserve all gratitude for their endeavours; and Messrs. Cassell have faithfully followed their example. The *Popular Educator* was a great success, and had a wide influence; and, ever since its publication, Messrs. Cassell have gone on adding to their store.

Perhaps one of the best ideas they have yet taken up was that of a "Biographical Dictionary." There was, of course, the *Encyclopædia* of the Messrs. Chambers; but that was projected on such a scale that it could not possibly be, in the strict sense, a poor man's book; whilst Mr. Beeton, who did some daring things in that line, erred in making his Dictionary too limited in its range. Messrs. Cassell have escaped that error, only, however, to fall into another. They evidently set out with a freedom which they found it was impossible to keep up, if they were not wholly to defeat their own object, and produce a more expensive work than they intended. Hence one of the faults of the book: it is disproportionate. The first three letters of the alphabet occupy one-half of the whole volume of 1160 pages. The editors set out with the idea of making it include everything, from Scripture characters to beings that are more mythological than historical, and hardly have any right to appear in a biographical dictionary. It seems absurd, at first sight, to read in a work like this accounts of characters like Achilles, Ajax, and Agamemnon; and the more so when we find that the writers had very speedily to desist for space's sake. With Scripture characters it was the same. We have record of Adam that he "was the first of the human race"; but as for Eve, does she anew expiate her fault by being left out here?

In such a work it is inevitable that there should be mistakes both of omission and commission; but, making all allowances, we must say we regret to see so many of them here; for they reduce the value of what is generally a solid and valuable and helpful book. In merely glancing over the work we have noted a few: Boston's "Fourfold State," for example, is the best known of his works, and not those cited here; it is certainly calculated to give a wrong impression to those who do not know the recent history of the Scotch Church to say, as is here said, that Dr. Chalmers joined the Free Church party in 1843; John Stuart Blackie is not professor of Greek in the University of Glasgow; it gives a wrong impression to say that Baur of Tübingen follows in the philosophical path of Hegel, for certainly that philosopher himself would have repudiated the applications of the Tübingen school. Beddoe's Letters from Göttingen and his prose writings should have been referred to; the notice of Dr. Samuel Davidson would give the idea that he is still Professor of Biblical Criticism at the Lancashire Independent College, which is not the fact; Miss Ingelow's name is not Jane, but Jean, and the title of her stories is "Tales of Orris" not "Tales of Osiris." Gaskell should, of course, be Gaskell in the notice of Charlotte Brontë; it is incorrect to say that Richard Baxter's "Poor Man's Family Book" is now forgotten; and so it is to speak of Mr. W. E. Baxter as member for the "Borough of Montrose," he is member for the Montrose District of Burghs; Sir George Mackenzie—the "Bloody Mackenzie," was a close student; but it is a little extreme to say that he was the only Scotchman of his day who read contemporary English literature. Mistakes of omission are still more noticeable, and the reason in some instances is apparent. We have John Brown (he should have been styled "D.D.") the professor of the United Presbyterian Church, but why have we no record of

his more famous son—John Brown, M.D., author of "Rab and his Friends," the one true humorist Scotland at present possesses? Livingstone is here, and so is even Bishop Mackenzie, but why has Sir Samuel Baker no place? There are several Bakers of less significance. We have soldiers of all ranks and orders; but neither Moltke nor Blumenthal are recognised, while the Austrian Marshal Benedek has large allowance of space. There are many scholars, critics, and antiquarians, but we do not find Mr. Deutsch nor Mr. R. Stuart Poole; novelists of all shades, great and small, are here too, but neither Henry Kingsley nor George MacDonald; artists of both very light and very heavy calibre, but no reference at all to Horatio Macculloch, the greatest of Scotch landscape painters. We have Ram Mohun Roy, the chief founder of the Brahmo sect, but where is Chunder Sen, in whom we naturally have still more interest? Then, turning to English theologians, we find that neither Howson, nor Conybeare, appear here; nor Professor Lightfoot, nor Dr. H. B. Tristram, the naturalist of the Holy Land.

We regret to have to note these errors; we do so in the hope of seeing them mended. It is a book which deserves to be made as complete and correct and proportionate as possible; for never has such a mass of valuable and instructive matter been before put within the range of the people at a lower price.

## THOMAS CHATTERTON.\*

The interest in the life of Chatterton has recently been revived by several circumstances, more especially the publication of the life by Professor Daniel Wilson, of Toronto. This is one of the most complete and compact biographies which it has ever been our good fortune to read. In it, the boy-poet is presented to us with remarkable discrimination, yet with fullest sympathy; his youthful failings and excesses are neither glossed over nor unduly palliated; and yet there is the best kind of palliation in the shape of something as near a full comprehension of his character, and the wonderful workings of his singular genius, as we are ever likely to have. Dr. Wilson evidently had made the matter a work of love: he had read everything relating in the remotest way to Chatterton; had ransacked the authorities of Dix, and Maitland, and Croft, and the rest, and drew the pith out of them, shedding on the whole the gleam of a fine humanity and unstrained poetic sensibility. Besides, the work was admirable as a piece of style; and was well entitled to be regarded as the final biographical word on the Chatterton mystery.

Mr. Edward Bell, coming so shortly after Wilson, could not be expected to add much that is new. Nor has he. He follows Dr. Wilson so closely in his reading of the main facts, that we are pleased to see that his acknowledgments have been made more special than would be suggested by ordinary foot-notes. He agrees with Dr. Wilson in declining to see any madness in Chatterton, as did Byron, Southey, and some others; and he attributes much of that love of secrecy which was developed in him to his lack of early sympathy and help; but Mr. Bell is rather more severe in his strictures on the moral side of Chatterton's character, hardly being content to find, as Dr. Wilson does, one sufficing palliation in the fact of his extreme youth. "Chatterton," writes Dr. Wilson, "is fitly spoken of as a boy. He was 'only seventeen years and nine months old at his death . . . Nor must his age be forgotten when referring to his errors and shortcomings. At the age when this boy's career terminated, in unbelief and despair, what intellectual development, or well-defined creed, is ordinarily looked for? Enthusiastic biographers have tried to make of Shakespeare himself an attorney's clerk at that age, 'with troubles enough of his own, in the way of deer-stealing and love-making; but his 'Venus and Adonis,' the 'first heir of his invention' belongs to 'later years. Even Milton has not escaped the prejudiced record of juvenile follies at the same stage; and another Christian poet, Cowper, the contemporary of Chatterton—'from whose life the saddest parallel might be drawn—was already eighteen, when he and the future Lord Chancellor, Thurlow, met as fellow clerks in the same law-office, and employed their time 'from morning till night, 'in giggling and making giggle.' How insignificant would the record of follies, doubts, or unbeliefs, of their seventeenth year appear to us now! But the poet whose career we have traced to its abrupt close, crowded into

\* *The Poetical Works of Thomas Chatterton.* With an Essay on the Rowley Poems, by the Rev. WALTER SKEAT, M.A., and a Memoir by EDWARD BELL, M.A. (Bell and Daldy.)

\* *Cassell's Biographical Dictionary.* Containing Original Memoirs of all the most Eminent Men and Women of the Age. (Cassell.)



"these immature years all its triumphs and its failures; and though it did end in the saddest of all possible closes of life's battle, we shall learn to deal more tenderly with its follies, when a just estimate has been formed of what he achieved."

But Mr. Bell admirably condenses into a short, readable narrative the chief facts of Chatterton's life; his main fault being that in trying to escape from playing too clearly the rôle of the censor, he is occasionally rather affected in holding forward the scales and weighing and balancing and judging nicely.

It is a remarkable fact that just at the time when the Collinses and Grays, and other comparatively uninspired elaborators, were maintaining the honour of the British muse, this inspired boy should spring forth to attest the might of inborn genius. No more notable phenomenon presents itself in the whole history of British literature, hardly in that of any literature. From his earliest days we find him marked out—in a sense consciously separated from his fellows. Those fits of abstraction, when he was yet a child, explain much; for they remained with him to the end. "At seven years old he was tenderly sensible of every one's distresses, and would frequently sit musing in dreamy stupor; at length the tears would steal, one by one, down his cheeks; for which his mother, thinking to rouse him, sometimes gave him a gentle slap and told him he was foolish; and when asked what he cried for he would say, 'Sister beat me, that's all'; evading thereby an explanation of the reveries which already occupied his mind." No wonder that his mother, watching him stand for above an hour, quite motionless, and then snatch up a pen and write incessantly, should feel concerned lest he should go mad. We see him at Colston's School, among his fellows, yet apart from them, nursing his own secrets; repairing to the church of St. Mary Redcliffe, and composing rhymes, which he purposes to palm off as the work of an old priest; inventing ingenious genealogies also for vain tradesmen; and, afterwards, at once irritating and quarrelling with Lambert, the attorney, to whom he had been apprenticed. Finally, we behold him, after breaking with Lambert, depart for London in high hope, where he writes in newspapers and magazines such letters as Defoe and Junius might not have been quite ashamed to own; and, then, disappointed with results and almost starving, comes the last scene of his tragic death, while he was yet only eighteen. Every way a remarkable life; for, when we open the poems, we find that from the earliest effort all bears the mark of complete maturity. There is no vagueness, no youthful untamed fervour. The imagination is chaste and sober, and the expression never overstrained. And this is true, whether he utters the plaint of a dying maiden:—

"O! sing unto my roundelay,  
O! drop the briny tear with me,  
Dance no more at halie day,  
Like a running river be:  
My love is dead,  
Gone to his death bed,  
All under the willow tree"—

or sets down a sacred hymn for his mother, hoping to please her, on Resignation:—

"O God, whose thunder shakes the sky,  
Whose eye, this atom globe surveys:  
To Thee, my only rock, I fly,  
Thy mercy in Thy justice praise.  
The mystic mazes of Thy will,  
The shadows of celestial light,  
Are past the power of human skill!  
But what the Eternal acts is right."

His range is as wide as his music is clear and unmistakable. He touches every string of the harp with equal decision. His hand knows no faltering. A quick mind to conceive, he has also a will and a hand to execute. Some of the smaller poems are sharply cut out; like certain gems they shine clear, whichever way you turn them. And he could be humorous, too, as is proved by such compositions as "The Revenge," a burlesque, written for Covent Garden Theatre. That letter to Lord North, with the tensely satirical references to Caligula at p. 325, Vol. I., proves his rare capacity in telling political satire.

The essay by Mr. Skeat on the Rowley Poems is full of interest. He shows by demonstration from internal evidence that the poems must have been written by one whose knowledge of old English was not equal to his powers of creation. Many words are shown to have been used in wrong connections and with wrong reference—such mistakes, however, as would be made by one who had hurriedly acquired a knowledge for the purpose from old books. Some of the slips are actually traced out in such a way as to render Chatterton's authorship conclusive. Mr. Skeat says:

"Chatterton had four methods of coining words, which are these:

"1. He copies words from Kersey or Bailey with

slavish exactness, employing them with the meaning which those writers assign. Example: In the introduction to *Ella*, p. 27, first line, he puts *cherisaunce* in his text, and *comfort* in his footnote. This is copied exactly from Kersey's '*cherisaunce* (O.), comfort'; where 'O.' means old word, as has been explained. Bailey alters the position of the two last letters. Chatterton here follows Kersey, not Bailey. Both are wrong; for the right word is *cherisaunce*.

"2. He takes the groundwork of his word from Kersey, but alters the termination.

"3. He alters the spelling of a word capriciously. Example: *anere* for *another*.

"4. He coins words at pleasure; either (a) from some intelligible root, or (b) from pure imagination. Examples: *hopelen* for *hopelessness*, and *bayre* for *brow*. Authority for some of Chatterton's words may sometimes be discovered by a little thought. For example: the word *perfeil*, scattered, is merely shortened from Bailey's or Kersey's '*dispariel* or *disperiel*,' scattered loosely."

Mr. Skeat's analysis is very scholarly and ingenious; and as the poems have been all very carefully edited, the work has a decided value, as being perhaps the most complete and authoritative edition of Chatterton's works yet issued. And we should not forget to mention that the publishers have spared no pains to make it in every respect a handsome book, in which they have certainly succeeded.

#### BRIEF NOTICES.

*The Rock Temples of Elephanta or Ghârâpurî.* By J. BURGESS, M.R.A.S., F.R.G.S. With large photographic illustrations by D. H. SYKES. (King and Co.) More has been done within the past few years to study and in a sense to restore the old religious monuments of India than was accomplished in the half-century before. Mr. Burgess is a worthy co-worker with Fergusson, Wilson, Erskine, and the rest, whose writings have awakened a real interest in Indian architecture. Mr. Burgess has, first of all, thoroughly and patiently studied his subject; he has put himself in all attitudes and tried to look at it in all lights, and therefore, while not void of enthusiasm, he is always sober in his judgments. And nowhere is this more necessary than in dealing with Indian sculpture, where the wild, dreamy, fantastic, yet half formless character of the art tends to suggest so much more than can be readily conveyed in words. Nothing is more likely to reveal the relation in which Hinduism stands to Buddhism and the earlier aboriginal religions, than a careful study of the sculptures, and in this respect Mr. Burgess's description is a real addition to the literature of the subject. He is evidently enough a loving student, but he is at the same time a sensible one. He has taken advantage of all that has been written, and his linguistic knowledge has clearly been of great service to him. He gives careful plans of each portion of the Temple, every now and then, as he proceeds in his description, pausing to remark upon the stupid destruction of so many of the finest figures. The photographs that accompany the work are the finest we have ever seen, especially those of the Trimurti and the chief gate. Hitherto the great difficulty in photography has been the bad light. Mr. Sykes seems to have overcome this difficulty, for the effects of light on the photographs are admirable. Books of this sort cannot, of course, be produced at a low rate, but we hope there are not a few retired Indians and others interested in India and art who will make an effort to get this volume. It makes a handsome drawing-room book, but it is far more than that.

*Baptist History, from the Foundation of the Church to the Present Time.* By J. M. CRAMP, D.D., with an Introduction by the Rev. J. ANGUS, D.D. Illustrated. (Elliot Stock.) Dr. Cramp has had a difficult story to tell, and he has told it very well. The history of the Baptists at so many points runs into the history of other sects, and into general history, that the temptation to digress was powerful. Dr. Cramp, however, has been on his guard; and has not gone beyond the enclosing lines save where it was essential. The perpetual recurrence of persecutions serves to give a filip of interest to the record. On the whole it is a well-written, interesting book, and should amply fulfil the purpose for which its author intended it. We ourselves have read it with much pleasure, and, accordingly recommend it.

*Pliny's Letters.* By the Rev. ALFRED CHURCH, M.A., and the Rev. W. J. BRODRIBB, M.A. (Blackwood.) Pliny's letters give an admirable picture of Roman society just at the time when Christianity was beginning to undermine the old heathenisms; and when, under the influence of this wonderful force, they were passing into transition. The letters are here gathered together and thrown into narrative with fine effect. The book is but a small one, but you have the whole spirit of Pliny, and after reading, if you read carefully, you have the whole spirit of the Roman historian's life and character. It is an admirably executed piece of work.

**THEOLOGICAL NEWS.**—His Grace the Duke of Somerset, some time First Lord of the Admiralty, has come out as a writer on theology. Needless to say that he is not ceremonious in his treatment of eminent persons. He is by no means complimentary to the apostles. His teaching may be condensed into his own motto, *Foi pour devoir*, translated subtly. In these days everybody seems ready to instruct us in religion—except the bishops.—*Punch*.

#### Miscellaneous.

**THE DILKE DEMONSTRATION.**—For the holding of this demonstration, the committee, on Saturday afternoon, engaged the large hall of the Freemasons' Tavern, and paid the necessary deposit. The meeting will be held on the evening of Tuesday, the 30th inst. A large committee has been specially organised to maintain order in the meeting.

**SKIPTON SCHOOL.**—The governors of the Endowed School, Skipton-in-Craven, have unanimously conferred the head-mastership upon the Rev. H. N. Grimley, M.A., Twelfth Wrangler, 1865, by whom for the last four years the school has been carried on under a provisional arrangement. Mr. Grimley is also a B.A. of the University of London, and was formerly Andrews Scholar of University College, London. The Endowed Schools Commissioners' scheme for Skipton School is now in full operation.

**RAILWAY REFORMS.**—According to the *Globe* there is some probability of the commodious railway cars in use on the American lines being adopted in this country. They will be fitted up with sleeping apartments, and perhaps dining saloons. The estimated cost of each is about 3,000*l*. In reply to a memorial against railway amalgamation without protective clauses, Mr. Gladstone has written to the Town Council of Liverpool expressing his concurrence in the views expressed in the memorial, and promising to submit them to the Board of Trade.

**TWO GREAT TRIALS.**—The Tichborne case was resumed on Monday, when the Attorney-General commenced his speech for the defence, and had not concluded at the rising of the court yesterday. Sir John Coleridge has undertaken to show that the claimant is an impostor, a liar, and an unmitigated villain.—The trial of Christina Edmunds, on the charges of causing the death of a boy named Barker, at Brighton, and of administering poison in three other cases with intent to murder, was begun on Monday at the Central Criminal Court. The case concluded yesterday, when the prisoner was found guilty and sentenced to death. Both trials are reported at great length in the daily papers.

**POLITICAL LECTURES AT STRATFORD.**—A series of four addresses on political subjects commences on Monday at the Stratford Town Hall. The admission is free, and the meetings are supported by Liberals in the county as a means of diffusing political information in a dispassionate way. The Rev. G. W. Conder gives the first lecture, on "The National Aspects of the Establishment Question"; Mr. J. Spicer, J.P., in the chair. On the following Monday, Mr. Thomas Hughes, A.C., M.P., speaks on "Licensing Reform"; Mr. A. Johnston, M.P., in the chair. Next Mr. George Potter lectures on "Capital and Labour"; Mr. E. R. Cook in the chair. The last of the series is by the Hon. Auberon Herbert, M.P., on "The Spirit of Future Political Changes"; Mr. E. N. Buxton, J.P., in the chair.

**DISINFECTION IN THE WASHHOUSE.**—It is stated that the women employed at the washhouse at Nine Elms of the Discharged Prisoners Aid Society have washed the clothing and bedding which had been used by persons in every sort of transmissible disease without injury or unpleasantness, when disinfected by chloralum. The receipt used is the following:—"The articles taken in for the wash are freely sprinkled with chloralum powder; they are then packed in sacks, in which they remain for about two hours, when they arrive at the washhouse. They are then unpacked and shaken singly; after this they are then put in a large tank, where a great quantity of water flows over and through them. In this they rest for at least twelve hours. They are then wrung out, and undergo the ordinary process of washing." It is added that not the least deterioration of texture or colour results.

**THE MEGERA COMMISSION** is again sitting, under the presidency of Lord Lawrence. Mr. E. J. Reed, Chief Constructor of the Navy from 1863 to 1870, was the principal witness on Saturday. He described the examination which he made of the ship in 1866, and when asked by Lord Lawrence whether he gave any orders respecting the cement, replied that he did not presume the dockyard officials were neglecting their duty in that or any other particular. Lord Lawrence remarked that the vessel appeared to have not been thoroughly examined for seven years, and thought it strange that no one connected with the Admiralty or any of the dockyards ever thought it would be well to subject the *Megara* to a thorough overhaul. Mr. Reed, while agreeing that there should be a change in the present system, was of opinion that dockyard officials were too prone to make thorough overhauls and incur expenses than otherwise.

**AN EMPLOYERS' LEAGUE.**—The *Times* says that the largest and most influential meeting of the employers of labour ever held in the metropolis assembled at the Palace Hotel on Thursday. It comprised deputations from every seat of industry throughout England and Scotland. The demands of the operatives having gone on from ten hours to nine, and from that to eight and a half, with an intimation from Mr. Scott Russell that that was only a step to forty-eight per week, in competition with sixty-five on the Continent, masters find it indispensable to form a defensive coalition, and the conference on Thursday formed itself on the spot into an association of employers to arrange or resist the demands of trade unions and other combinations of workmen. A statement was given in by each firm of the number of hands in their employment, and the aggregate proved to exceed 100,000 men. The conference, which is strictly defensive, was very unanimous.



and enthusiastic, and proceeded at once to settle their rules, in the view of immediate action.

**LIFEBEAT WORK IN 1871.**—During the past twelve months the lifeboats of the National Lifeboat Institution have saved 658 lives, and thirty-one vessels have been rescued from destruction. During the same period the institution granted rewards for the saving of 230 lives by fishing and other boats, making a grand total of 888 lives saved last year mainly through its instrumentality. Altogether the institution has contributed from its formation to the saving of 20,752 shipwrecked persons, for which service 915 gold and silver medals and 36,673*l.* in money have been given as rewards. When we remember that nearly every life saved by lifeboats has been rescued under perilous circumstances, the crews often incurring much risk and exposure throughout stormy days and nights, it is gratifying to know that not a single life has been lost from the lifeboats of the institution during the past three years, in which period they have been manned on all occasions, including quarterly exercise, by upwards of 30,000 persons. It is also a remarkable fact that during the past twenty years the institution has not lost from all causes more than twenty-two persons from its own lifeboats.

**REPRESENTATION OF THE NORTH-WEST RIDING.**—An adjourned meeting of the executive of the North-West Riding Liberal Registration Association was held on Monday afternoon at Bradford, Mr. Walter Morrison, M.P., presiding. The names of three gentlemen—Mr. Isaac Holden, Mr. Mathew Wilson, and Mr. H. W. Ripley—were proposed for acceptance as candidates, and the name of Mr. Holden was accepted. He had fourteen votes, Mr. Wilson had twelve, and Mr. Ripley had two. Mr. Ripley, when asked by a deputation whether he would abide by the decision of the meeting, replied that he would not. The action of the Liberal party gave a stimulus to the movements of the Conservative party, and the result was that Mr. F. S. Powell, late M.P. for Cambridge, accepted an invitation of the Conservative party to become a candidate, and immediately issued his address to the electors. Mr. Holden, who sat for Knaresborough from 1865 to 1868, contested the eastern division in the latter year, and was defeated. He is an advanced Liberal and a Wesleyan. Mr. Powell upholds the connection between Church and State, and advocates denominational education, technical education, and legislation on sanitary matters.

**DRUNKENNESS IN MANCHESTER AND LIVERPOOL.**—A conference was held in the Manchester Town Hall, on Thursday, to consider the increase of drunkenness in that city, and the causes which have led to it. The meeting was composed of magistrates, large employers of labour, medical practitioners, temperance reformers, and others. Professor Leoni Levi made the startling announcement that the increase of committals for drunkenness in Manchester from 1860 to 1870 was 375 per cent.; or, allowing for increase of population, 353 per cent.; and during the same period cases of vagrancy, assaults, &c., summarily dealt with, increased from 8,508 to 24,719. By comparison, the facts are still more remarkable, for whereas in London the proportion of drunkenness was only 5.43 per thousand, and in Leeds 7.49, in Manchester it was not less than 31.13, and in Liverpool it rose to 42.82. Professor Levi suggests various causes for this deplorable state of things in Manchester, and among them pressure of population, the increased prosperity of the people, efficiency of the police, and greater disposition to arrest than is shown elsewhere. Mr. Robertson Gladstone's scheme for reforming the many drunkards of Liverpool, by discharging them on Sunday mornings, and publishing their names and addresses in the local newspapers on Monday, has in the meantime failed. There are legal difficulties in the way; but it is not improbable that the magistrates may take such steps to alter the existing mode of dealing with these cases as will accomplish this object as effectually as the mode proposed.

**UNIVERSITY COLLEGE, LONDON.**—At a recent session of the council of this college—Mr. J. Booth, C.B., in the chair—after the reading of the school committee's report, in which the committee represented the urgent necessity of an extension of the school buildings, in order to accommodate the rapidly-increasing number of pupils, Mr. Samuel Sharpe, a member of the council and of the committee, announced his intention to present the college with the sum of 4,000*l.*, as a contribution to the cost of the required buildings. The cordial thanks of the council were at once voted to Mr. Sharpe for his most generous gift, the gratitude evoked by which was enhanced by the recollection of former liberal donations to the college from the same gentleman, who had previously given two sums of 1,000*l.* each to the school building fund, 1,000*l.* to the retired professors' fund, 600*l.* to the fine art building fund, and several other lesser sums for various college purposes. The college has recently received from another liberal friend, Mr. J. Pemberton Heywood, a donation of 1,000*l.* to the school building fund, to which he had contributed a like sum a few years ago, besides 500*l.* to the fine art building fund. At the same session a communication was read from the late Mr. Felix Slade's executors, in which they stated that, having been informed that further assistance was needed to defray the cost of the fine-art buildings at the college, and to provide casts and other appliances for the use of the students, they had determined to place in the hands of the council the sum of 1,600*l.*, to be applied for the purposes above mentioned. It

may perhaps be remembered that about two years ago the executors gave to the college 5,000*l.* towards the building fund, in addition to the large endowments for the Slade professorship and scholarships founded at the college, in pursuance of the directions contained in Mr. Slade's will. The best thanks of the council were voted to Mr. Slade's executors for this further proof of the desire which they have on every occasion evinced to promote the interests of the fine art department of the college. A resolution was adopted at the same session to admit ladies attending the class of political economy to compete for the prizes and the Hume and Ricardo scholarships, awarded for proficiency in that science.

**DEATH OF THE BABY HIPPOPOTAMUS.**—Mr. Frank Buckland, in a communication to *Land and Water*, says:—"On Tuesday morning last, Mr. Bartlett was kind enough to inform me that a little hippopotamus had been born. On looking through the window of the house where the hippopotamus keeper resides, we could easily see the mother and baby; the scene was very much the same as that which I described when the last baby hippopotamus was born. The mother lay in the corner farthest away from the window, the young one lay close to her; the nose of the mother was close to the nose of the infant. Everything was painfully quiet, and the only sound was the chirping of the sparrows; the sparrows seemed to chirp louder in the hippopotamus-house than anywhere else. The little animal, as Mr. Bartlett informed me, had not been seen to suck, although the mother had plenty of milk. An attempt had been made to get the little thing away directly it was born, but the mother was so savage that it was thought best by Dr. Selater and Mr. Bartlett to leave matters alone. As far as I could make out through an opera-glass, the little one is as near as possible the same size as its brother, which was born February 21st, 1871, and died in three days. It seems surprisingly strange that the instinct of the mother was not sufficient to induce the young one to suck, and it seems almost contrary to the rule of nature that the young one did not know where to seek its food. Both mother and child had been in the water, and the young one could swim as well as its mother. Two milk goats had been provided in case they could have got the young one away from its mother. On Thursday morning I went again, and found, alas! that the little Umzimvooboo (as the Africans call the hippopotamus) had died at six o'clock on Wednesday night, at the age of eighty-four hours. It was in the dissecting-room, and an artist was making a drawing of it for the *Illustrated London News*. Its total length from tip of nose to end of tail was three feet nine inches; the head, ten inches long; the tail, five and a-half inches. The skin is very much corrugated, and seems covered with a glass-like varnish. It is very pink about the mouth and lower jaws. The hoofs are dark chocolate, the legs and lower portion of the body the colour of the section of a piece of india-rubber. Mr. Bartlett, with his usual energy and perseverance, managed to get the young one away from its mother, and it sucked down a pint and a-half of goat's milk before it died. They managed to drive the mother into her tank of water by squirting water into her face with a powerful garden-engine. The moment she entered the bath they slammed the gate, and then stole the young one. I understand that this rare specimen of a sucking Behemoth is to be sent to Oxford for dissection."

### Gleanings.

What is that which is so brittle that if you name it you are sure to break it?—Silence.

Why is coffee like an axe with a dull edge?—Because it has to be ground before it is used.

Good resolutions are like ladies who faint in a lecture-room—they should be carried out.

Why are candidates who fail to get elected like the globe?—Because they are depressed at the polls.

A person who had been listening to a very dull address, remarked that everything went off very well—especially the audience.

The Society for the Promotion of Christian Knowledge intend to publish a hymn-book, the music to be edited by Mr. Arthur Sullivan.

It is reported that Mr. Ruskin is to be the architect of Mr. Newman Hall's new chapel in the Westminster Bridge-road.

The builder of a church in course of construction, when the toast of his health was given, rather enigmatically replied that he was more fitted for the scaffold than for public speaking.

A Yankee minister thinks that one of the strongest reasons for wishing to go to heaven lies in the fact that "there are no rival hymn or tune-books up there."

It is stated that Mr. Mapleson has signed a contract for the lease of Her Majesty's Theatre, which has not been opened since its rebuilding, and that a season of Italian Opera will commence there in April.

A testimonial, in a contemporary, to the skill of a chiropodist testifies that "four or five years ago he successfully extracted several corns from my feet without pain, as also members of my family, they have not returned since that time." This operator should be consulted by those troubled with mothers-in-law.

**AN ARM-CHAIR IN WHICH COUNT MOLTKE SAT.**—The St. Petersburg correspondent of the *Morning Post* says:—"The other day I called upon a very respectable German lady, in the corner of whose

drawing-room I observed an arm-chair literally encased in strings of tightly-drawn tape, so as to defy any attempt at sitting down upon it. 'What is that for?' asked I. 'Look closer!' answered my hostess, with the voice and gesture of Cicero's 'Cædebat virgini.' I obeyed, and discovered in the centre of the cushion a small *carte-de-visite* likeness of Count Moltke. 'Yes,' she went on, in tones of the deepest solemnity, 'this is the chair in which the great man sat when he honoured our house with his presence. Henceforth no one shall sit in it; it is sacred for ever.'

**A DISAPPOINTED HUSBAND.**—A man of seventy years, living near Newport, Wisconsin, quarrelled with his wife, and, taking down his shot-gun, announced that he would commit suicide forthwith. He went into the yard, lay down on the ground where he could be seen from a front window, fired the gun off in the air, and remained motionless for an hour, during which time he slyly watched the door and window for the appearance of his grief-stricken wife. "But he was sadly mistaken," says the old gentleman's home paper. "They did not come out to see whether he had blown the top of his head off or not. This was more than the old man could stand; he rose up, went into the house, and made things hot for the old woman and children for awhile. He'd show them whether they wouldn't come out when he had killed himself."

**AN EYE TO BUSINESS.**—The following is said to be the copy of a *bond fide* advertisement in a recent number of a Kent paper:—"Notice.—In consequence of —, the practical tectotal bootmaker of —, being very ill in consequence of his having caught a severe cold through attending Divine service on that cold damp night, New Year's Eve, in the large room connected with Ebenezer Chapel, —, he therefore begs that all the Christian ministers who are personally acquainted with him will offer up prayers to Almighty God for his safe recovery to perfect health at the many churches and Christian Dissenting chapels in many large towns that he has very much frequented in his younger days, as hundreds of the poor in — and surrounding villages are waiting for him to supply them with more cheap strong boots and shoes from his establishment, —, which has been established for more than three years." This reminds us of the scholastic cobbler, who was ever ready to

Mend the tender boot,

Or teach the young idea how to shoot.

**MR. SPURGEON ON LONG SERMONS.**—In the course of an address delivered on Saturday to workmen, Mr. Spurgeon commented on the excuses made for not going to church. Some persons, said Mr. Spurgeon, complain that they cannot understand the sermons they hear. The reason was that ministers would use big words. He (Mr. Spurgeon) always endeavoured to get rid of all the big words out of his sermons, and was as particular as their wives were to get the stones out of the plum-pudding. They would get in somehow, but the main thing was to preach as simply as possible. Long sermons, also, were a great evil. If a person preached a long sermon, it was because he had nothing to say. It might appear odd, but it was nevertheless a fact, that when people had nothing to say they took a long time about it; but when they had got something worth telling they out with it at once. Therefore, he repeated, when a man makes a long sermon he sets out with a very little, and begins to spin, spin, spin. He was of the same opinion as Dr. Chalmers, who was once asked how long it took to make a sermon. "That," he replied, "depended upon how long you wanted it. If your sermon is to be half-an-hour long it will take you three days. If it is to be three-quarters of an hour, it may take you two days, or perhaps only one; but if you are going to preach for an hour, why there is not much occasion to think a great deal about it. It may be done in an hour."

**CURIOUS EPITAPHS.**—In Selby Churchyard, Yorkshire, on the tombstone of Frank Row, parish clerk:—

Here lies the body of poor Frank Row,  
Parish Clerk and Gravestone Cutter;  
And this is writ to let you know,  
What Frank for others used to do,  
Is now for Frank done for another.

In the Temple Church, London, on a person named John White:—

Here lies John, a burning, shining light,  
Whose name, life, actions, were alike White.

In St. Michael's Churchyard, Crooked-lane, London:—

Here lyeth wrapt in clay  
The Body of William Wray.  
I have no more to say.

In Exeter Cathedral, on the tombstone of a former mayor:—

Here lies the Body of Captain Tully,  
Aged an hundred and nine years fully;  
And threescore years before as Mayor,  
The Sword of this city he did bear,  
Nine of his wives do with him lie,  
So shall the tenth when she doth die.

Chester churchyards are full of couplets, many of them very ludicrous in their style. Not far from the resting-place of "the old Catherine Gray" is a monument to one of the Chester old maids, named Ann Thompson, with the following lines:—

A cautious liver when in life,  
She had no taste of wedded strife.

On a miser in Frome Churchyard, Somersetshire:—

Reader, beware immoderate love of pelf;  
Here lies the worst of thieves, who robb'd himself.



## Markets.

## CORN EXCHANGE, MARK LANE, Monday, Jan. 15.

The supply of English wheat for to-day's market was small, and the condition of most samples was deteriorated by the damp weather. From abroad the fresh arrivals were moderate. We had a quiet trade for immediate consumption, and English wheat remained without change in value since Monday last. Foreign wheat made former prices ex ship and granary. Flour was a steady sale at last week's rates. Peas, beans, and Indian corn met a slow demand. Barley of all descriptions was the turn lower. Of oats we have fair arrivals, and last week's prices were barely supported. Cargoes at the ports of call are held at last week's prices, but the demand was not active.

## CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s. s.	s. s.	Grey ..	34 to 35	
red ..	— to —		Maple ..	41 42	
Ditto new ..	52 to 58		White ..	38 41	
White ..	—		Boilers ..	38 41	
" new ..	58 64		Foreign ..	38 42	
Foreign red ..	55 59				
" white ..	60 63				
BARLEY—			RYE—	36 38	
English malting	30 33				
Chevalier ..	36 43		OATS—		
Distilling ..	33 35		English feed ..	24 27	
Foreign ..	33 36		" potato ..	28 34	
			Scotch feed ..	—	
MALT—			" potato ..	—	
Pale ..	—		Irish Black ..	19 22	
Chevalier ..	—		" White ..	21 24	
Brown ..	49 54		Foreign feed ..	17 21	
BEANS—			FLOUR—		
Ticks ..	35 36		Town made ..	45 50	
Harrow ..	36 40		Best country ..	—	
Small ..	—		households ..	40 44	
Egyptian ..	32 34		Norfolk & Suffolk	38 39	

BREAD, Saturday, Jan. 15.—The prices in the Metropolis are, for Wheat Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Jan. 15.—The total imports of foreign stock into London last week amounted to 7,054 head. In the corresponding week in 1871 we received 2,505; in 1870, 4,011; in 1869, 4,694; and in 1868, 3,019 head. Influenced by the depression in the dead meat market the cattle trade to-day has been in a very quiet state, but owing to the cooler weather and the short supplies prices have been supported. With beasts the market has been scantily supplied. In all breeds sales have progressed slowly, but no change has taken place in prices, the best Scots and crosses selling at 5s. 6d. to 5s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,800 Scots and crosses; from other parts of England about 300 various breeds; from Scotland 210 Scots and crosses; and from Ireland about 100 oxen. Only moderate supplies of sheep have been on offer. Transactions have been restricted, at about late rates. The best Downs and half-breeds have been disposed of at 6s. 10d. to 7s. per 8lbs. Calves have met a slow sale, and the demand for pigs has been inactive. At Deptford to-day there were no beasts on offer, but about 1,100 sheep, principally from Hamburg, were on sale.

## Per 8lbs. to sink the offal.

s. d. s. d.	s. d. s. d.	s. d. s. d.	s. d. s. d.
Inf. coarse beasts	3 8 to 4 6	Pr. coarse woolled	6 4 6 8
Second quality	4 8 5 2	Pr. Southdown	6 10 7 0
Prime large oxen	5 4 5 6	Lge coarse calves	4 6 5 2
Prime Scots	5 6 5 8	Prime small	5 4 6 0
Coarse inf. sheep	4 4 5 0	Large hogs	3 8 4 4
Second quality	5 4 6 0	Neat sm. porkers	4 6 5 0

METROPOLITAN MEAT MARKET, Monday, Jan. 15.—The market to-day was largely supplied with meat. For all qualities a slow demand prevailed, and prices generally favoured buyers. The imports into London last week consisted of 888 packages from Hamburg, 46 packages from Rotterdam, and 87 from Harlingen.

## Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.	s. d. s. d.	s. d. s. d.
Inferior beef	3 4 to 3 8	Middling do.	4 2 to 4 8
Middling do.	3 10 4 2	Prime do.	4 10 5 2
Prime large do.	4 4 4 6	Large pork	3 4 3 10
Prime small do.	4 8 4 10	Small do.	4 0 4 6
Veal	5 4 6 0	Lamb	0 0 0 0
Inferior Mutton	3 8 4 0		

PROVISIONS, Monday, Jan. 15.—The arrivals last week from Ireland were 385 firkins butter and 3,452 bales bacon; and from foreign ports 18,849 packages butter, 1,292 bales and 205 boxes bacon. The Irish butter market ruled slow during the past week, and prices remain nominally unchanged. Foreign butter sold slowly at about late rates, with the exception of a few of the finest brands of Normandies, which obtained 4s. to 4s. 6d. advance. Dutch no change. The bacon market ruled slow, and prices remain nominally unchanged but sellers are willing to meet buyers at a decline of 2s. to 3s. per cwt. from last week's rates.

COVENT GARDEN MARKET, Friday, Jan. 12.—There is a slight improvement in the general demand, but no advance in prices worth quoting, as the supply is well kept up, and a considerable increase has taken place in the foreign importations, including apples of very inferior descriptions, selling at 5s. to 6s. per bushel. Hothouse grapes and pines remain without alteration; the former comprise Muscats, Lady Downe's Seedling, Alicante, and Barbarossa. French vegetables, consisting of cabbage lettuce, endive, Barbe de Capucin, and Batavian Endive, are plentiful and good.

HOPS.—BOROUGH, Monday, Jan. 15.—During the past week our market has been well supported by an active trade for the home growth, and stocks are very much diminished. Prices in consequence are very firm, and many holders have been induced to withdraw goods for higher rates. The advance in Sussex noticed in our last has been well sustained, and this class may be quoted a shade dearer. A limited inquiry prevails for yearlings. The continental markets are all more active, with improved rates. Latest advices from New York quote a moderate trade to be doing in the best grades of new Americans and foreign hops. Mid and East Kent, 10l., 12l. 12s., to 16l. 16s.; Weald, 8l. 10s., 9l. 9s., to 10l. 10s.; Sussex, 7l. 5s., 8l. 8s., to 9l. 9s.; Farnham and country, 11l., 13l. to 16l. Yearlings—Mid and East Kent, 3l., 4l. 4s., to 6l. 10s.; Weald of Kent, 3l., 4l., 5l. 15s.; Sussex, 3l., 3l. 10s., to 5l. 5s.; Farnham and country, 4l. 10s., 6l., to 7l.; Old, 1l. 5s., 14. 10s., to 2l.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday,

Jan. 15.—The supplies have been good; the trade has been dull, at about late rates. Last week's import was confined to 20 bags from Hamburg. Regents, 90s. to 120s. per ton; Flukes, 100s. to 140s. per ton; Rocks, 80s. to 90s. per ton; Victorias, 100s. to 140s. per ton; French, 65s. to 80s. per ton.

SEED, Monday, Jan. 15.—English cloverseed comes out slowly; the finest qualities of red were held very high. American samples were offered more freely on former terms; there was a moderate sale for the best qualities, and these about supported former prices. German samples were without any change in value; all qualities of white, as well English as foreign, realised quite as high rates. Choice trefoil was firm in value, with a moderate demand. Canaryseed realised the recent advance steadily. In white and brown mustardseed very little passing, and there was no change to quote in either sort. Grass seeds were generally held for more money, with a somewhat better sale.

WOOL, Monday, Jan. 14.—English wool market has been firm, but the business doing has not been extensive; choice qualities are still principally dealt in.

OIL, Monday, Jan. 15.—Lined oil remains steady. Rape has been firm, and prices have improved. Other oils have sold quietly at former rates.

TALLOW, Monday, Jan. 15.—The market is steady. Y.C., spot, 51s. per cwt. Town tallow, 45s. 9d. net cash.

COAL, Monday, Jan. 15.—Market without alteration from last day's rates. Gosforth North Wallsend, 20s. 3d.; Hettons, 21s. 6d.; Hettons South, 21s. 6d.; Hettons Lyons, 20s. 3d.; Haswell, 21s. 6d.; Hartlepool original, 21s. 6d.; East Hartlepool, 20s. 9d.; Hawthorn, 20s.; Heugh Hall, 20s. 2d.; Eden Main, 20s. 6d.; Cannell Brancepeth, 19s. 6d. Ships fresh arrived, 36. Ships at sea, 30.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND CON-FORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

HOLLOWAY'S OINTMENT.—PAINLESS CURES.—Sores, wounds, and other diseases affecting the skin, are amenable by this cooling and healthy unguent. It has called forth the loudest praises from persons who had suffered for years from bad legs, abscesses, and chronic ulcers, after every hope of cure had long passed away. None but those who have experienced the soothing effect of this ointment can form an idea of the comfort it bestows by restraining inflammation and allaying pain. Wherever this ointment has been once used, it has established its own worth, and has been eagerly sought after again. In neuralgia, rheumatism, and gout, the same application properly used gives wonderful relief. In the nursery it displays its curative powers over the ills of infancy with even greater prominence and more happy effects than over the chronic complaints of maturity.

## Advertisements.

BUTLER.—A SITUATION REQUIRED by a YOUNG MAN, where a Footman or Page is kept, or otherwise, in a quiet family.—Address, Mr. Harding, Otterton, Exeter.

A PARTNER in a School, who has had great success in preparing Candidates for Examinations, desires to RECEIVE, at his private residence, a few BOARDERS requiring extra Tuition. References given.—For terms, &c., apply, B. 3, Union-street, Rochester.

A GRAND 3 Full-Manual C ORGAN, with nearly 40 Stops, for SALE, by Nicholson. The above valuable instrument is being replaced by a much larger one, and will be completed in the course of a few weeks. It contains nearly 1,400 Speaking-pipes, 2 Open Diapasons on Great Organ. Price £570, not including erection.—Further particulars of J. D. Kennard, Organ-builder, Margate, Kent.

THE LONDON SCHOOL BOARD. ELECTION FOR THE CITY. To the Citizens of London.

It is no less a duty than a pleasure to offer my sincere thanks for the many assurances of support tendered on all hands to secure my election for the London School Board. To find nearly a thousand electors already joining my committee, most of them men the best known in the public and commercial life of the City, imposes on me an anxious sense of the responsibility they desire that I should undertake. After advocating throughout the country for more than twenty years the vital necessity of industrial and technical education for the people, it is a gratifying reward for my labours that I am called upon to exert my ability to the utmost to carry into practice the views I have so long advocated, and with so potent a machinery as that afforded by the London School Board. Such measures necessarily presuppose a complete and efficient elementary education, than which no power can be called into action more certain to promote the commercial and intellectual prosperity of the future. I therefore gratefully accept your approval and support.

Yours faithfully,

JOHN BENNETT.

No. 65, Cheapside, January 6th, 1872.

CAMBRIDGE UNIVERSITY EXAMINATION FOR WOMEN, 1872. London Centre.

An EXAMINATION will be held, beginning on Monday, June 17, 1872. Candidates wishing for information or desirous of attending Preparatory Classes or Lectures in London are requested to apply to the Secretary for the London Centre, Miss E. Bonham Carter, Ravensbourne, Beckenham.

GAZE'S SIXTH TOUR TO EGYPT AND PALESTINE.—Mr. H. Gaze, Originator and First Conductor of Eastern Tours, has arranged for a personally conducted Tour to Egypt and the Holy Land, starting Feb 6th, 1872. Full particulars in prospectus (post free, 2d.) Tourist offices, 163, Strand, London.

## SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.

The EXECUTIVE COMMITTEE require the services of a thoroughly competent gentleman as ORGANISING AGENT and LECTURER for the Lancashire district.

Particulars may be obtained of the undersigned.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants' Inn, Fleet-street, London.

## THE EAST LONDON MISSION and RELIEF SOCIETY.

The Lord LAWRENCE, G.C.B., G.C.S.I., Chairman.  
Bankers—Messrs. Barclay and Co., 54, Lombard-street;  
Messrs. Ransom Bouverie & Co., 1, Pall-mall East.  
Hon. Secretaries—The Hon. Henry Noel,  
H. E. Perkins, Esq.  
Office—2, Duke-street, Adelphi, W.C.

The East London Mission and Relief Society now gives spiritual instruction as well as temporal relief to about 1,500 women in the twenty-six Sewing classes already opened under its supervision. The greater number of these classes meet thrice every week. The Committee would be glad of funds to carry on its work of temporal relief, and requests the prayers of God's people for the prospering of the teaching given, for many of those who hear it fail to attend any other means of grace, and the salvation of their souls is precious. In the case of those classes, whose Superintendents cannot themselves provide for the spiritual instruction, it is the anxious desire of the secretaries to provide unpaid evangelists, and they would gladly welcome any help that friends would offer them in this work.

A List of contributions will shortly be published.

South Kensington Chapel, adjoining Cornwall-gardens, Queen's-gate, a handsome modern erection, capable of seating 1,000 persons, with gallery, spire, baptistry, &c., occupying a conspicuous position, fronting one of the handsome new thoroughfares, close to the Gloucester-road Station of the Metropolitan and Metropolitan District Railways. The tenure is leasehold, with the right of pre-emption in two years, and the property presents a most remunerative source of income, combined with great scope for conferring lasting benefit on a fashionable, rising, and destined to be most populous locality.

MESSRS. EDWIN FOX and BOUSFIELD are directed to offer the above ESTATE to AUCTION, at the Mart, on WEDNESDAY, FEB. 14, 1872, at Two o'clock, unless an acceptable offer shall be previously made. Descriptive advertisements, see the Times of Monday. Particulars may be obtained, when ready, of Messrs. Pattison, Wigg, and Co., solicitors, 50, Lombard-street; and of Messrs. Edwin Fox and Bousfield, 24, Gresham-street, Bank, E.C.

THREE LARGE GALVANISED and CORRUGATED IRON BUILDINGS FOR SALE or HIRE, to hold respectively 300, 200, and 100 persons. Suitable for churches, chapels, or schoolrooms. Apply to Geo. Vavasour, Barnsdale-road, Harrow-road, W.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,

11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,

CHAS. A. CAMERON, M.D.

Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.

CHLORALUM IS A SALINE ANTISEPTIC.

CHLORALUM IS ASTRINGENT.

CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

CHLORALUM FOR CHOLERA.

CHLORALUM FOR SICK ROOMS.

CHLORALUM POWDER.

CHLORALUM POWDER IS HARMLESS.

CHLORALUM POWDER.—The best stable disinfectant

Chloralum Powder will be found invaluable in—

Hospitals	Cowsheds
Closets and Ill-Ventilated	Alleys and Roads
Earth Closets	Sewers and Gulleys
Dustbins	In the Dairy and all kinds of
Wine and Beer Cellars	Provision Stores
Stables	In the Kennel, and in Poultry-houses

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

CHLORALUM WOOL.

CHLORALUM WOOL IN SURGERY.

CHLORALUM WOOL IN HOSPITALS.

CHLORALUM WOOL.—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

CHLORALUM CO.:—1 and 2, Great Winchester-street buildings, E.C.



**ORPHAN WORKING SCHOOL,**  
HAVERSTOCK HILL, N.W.

Instituted May 10th, 1758; Incorporated 1848.

Bankers—London Joint Stock Bank, Princes-street, E.C.  
A GENERAL COURT of GOVERNORS will be held on THURSDAY, the 25th January next, at the LONDON TAVERN, Bishopsgate-street Within, to receive the Annual Report and the Auditors' Report, to appoint the several Officers and Auditors for the year ensuing, and to elect TWENTY-FIVE Children to the benefits of the Charity—viz., TEN GIRLS and FIFTEEN BOYS.

The Chair will be taken at Eleven o'clock, and the Poll will open at Twelve and close at Two precisely, after which hour no Votes can be received.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside, London, E.C.

## CONTRIBUTIONS.

Annual Subscription for One Vote, 10s. 6d.; for Two Votes, £1 1s.; Life Donation for One Vote, £5 5s.; for Two Votes, £10 10s.

Persons subscribing on the day of election will be entitled to vote on that occasion.

**THE LONDON INFIRMARY** for  
DISEASES OF THE LEGS, Ulcers, Varicose Veins, &c.,  
1, Red Lion-square, W.C. Established in 1837, under the distinguished patronage of Miss Florence Nightingale, and many members of the Aristocracy.

President—His Grace the Duke of BEAUFORT, P.C., K.G.

The ordinary income of this important and useful Charity is much below its current expenditure, and, but for the kind and generous help of those who have sent donations, the wards for in-patients would have been necessarily closed.

These diseases prevail very extensively among the industrious poor, and this is the only hospital in the United Kingdom where such cases are specially treated.

This valuable Institution has no endowment, and is dependent entirely on benevolent support.

CONTRIBUTIONS are therefore earnestly solicited, and will be thankfully received by Messrs. Coutts and Co., the bankers; or by the Treasurer, Thomas Westlake, Esq., 1, Red Lion-square, W.C.

**NATIONAL INSTITUTION** for DIS-  
EASES OF THE SKIN.

Physician, Dr. BARR MEADOWS.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; evenings, Six till Nine.

Average number of cases under treatment 1,000 weekly.

THOMAS ROBINSON, Hon. Sec.

**THE LONDON AND GENERAL PERMANENT  
LAND, BUILDING, AND IN-  
VESTMENT SOCIETY.**

Shares, £10. Monthly Subscription, 5s. Entrance Fee, 1s. per Share.

337, STRAND, W.C.

## TRUSTEES.

The Right Hon. the Earl of Lichfield.  
Thomas Hughes, Esq., Q.C., M.P.  
The Hon. H. F. Cowper, M.P.

## CHAIRMAN OF DIRECTORS.

Thomas Hughes, Esq., Q.C., M.P.

Large or small sums received on deposit, repayable at short notice. Five per Cent. Interest guaranteed. Shares may be taken at any time—no back payments.

Money ready to be advanced on Freehold or Leasehold Security.

The last Annual Report states that 7½ PER CENT. PROFIT has been again apportioned to Shareholders, besides carrying a large addition to the Reserve Fund.

W. R. SELWAY, Managing Director.

**SOUTH COAST ESTABLISHMENT** for  
YOUNG GENTLEMEN, PARKSTONE, between  
Poole and Bournemouth. Rev. WALTER GILL, aided  
by competent Masters. The Educational Training in this  
Establishment is based on the Word of God, and in thorough  
harmony with the advancing intelligence of the times.

Terms moderate. Reference to Parents of Pupils. Park-  
stone is a singularly healthy neighbourhood.

SCHOOL DUTIES RESUMED (D.V.) on THURSDAY,  
Jan. 25th.

**MILDMAY PARK, STOKES NEWING-  
TON, LONDON, N.** Mrs. and the Misses  
GOGGERLY (wife and daughters of the Rev. G. Gogerly,  
late of Calcutta), expect their PUPILS to REASSEMBLE  
on MONDAY, 22nd January. Prospectuses on application.  
References:—Rev. W. Pennfather, M.A., Mildmay Park;  
Rev. John Edmond, D.D., Highbury; Rev. John Campbell,  
Professor of Oriental Languages, King's College; Rev.  
Robt. Moffat, late of South Africa; Rev. Paxton Hood,  
Brighton; E. Fye Smith, Esq., M.D., Hackney; Thos. N.  
White, Esq., Morden Hall, Surrey; and the Parents of  
Pupils.

**BLANDFORD HOUSE, BRAINTREE.**

Miss CARTER expects her PUPILS to REASSEMBLE  
on WEDNESDAY, January 24th.

Punctuality is earnestly requested.

**COLLEGE HOUSE SCHOOL,**  
BRAINTREE, ESSEX.

Conducted by the Rev. W. MILNE, M.A., and Sons.  
SCHOOL will be RE-OPENED on MONDAY, the 22nd inst.

**FERN HOUSE, BRENTWOOD, ESSEX.**

The MISSES MABBS RECEIVE a limited number of  
YOUNG LADIES to Board and Educate, endeavouring to  
combine family training and home comforts with a superior  
education and the discipline of school.

The JANUARY TERM COMMENCES on the 22nd inst.

**VICTORIA VILLA, FINCHLEY, N.**

ESTABLISHMENT FOR YOUNG LADIES, Conducted  
Mrs. WASHINGTON WILKS. The course of instruction  
embraces the usual branches of a thorough English education,  
with the French and German Languages; also Piano, Sing-  
ing, and Drawing taught by competent Masters.

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